THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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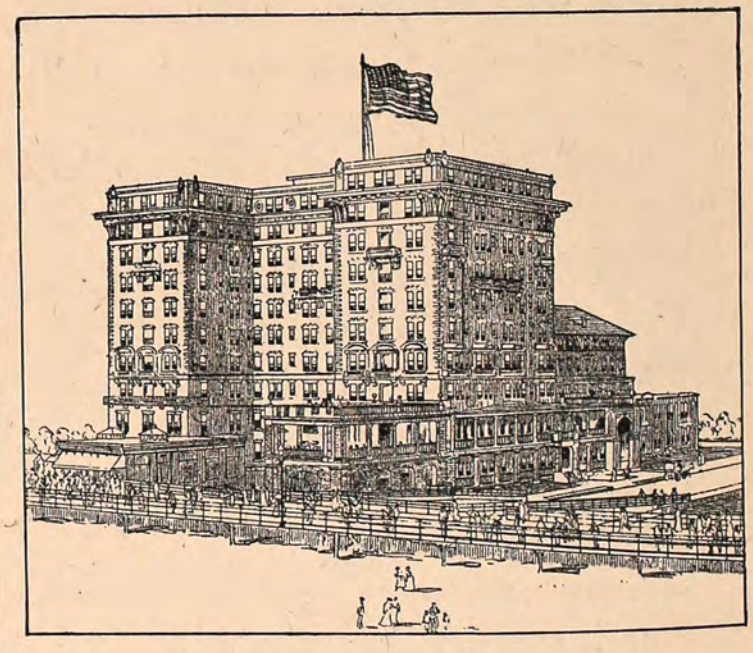

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VII. No. 8 PHILADELPHIA, MAY AND JUNE, 1919 15 cents a copy $1.00 a year.

Editorial Changes

With this issue of THE CHURCH NEWS the connection of the present editors with the paper will cease. The Rev. B. S. Sanderson is leaving the diocese to become rector of a parish in the Diocese of Western New York. Soon after THE CHURCH NEWS was started it was decided to have a News Department, and Mr. Sanderson was asked to take charge of it, which he has done ever since, there having hardly been an issue of the paper since then to which he has not contributed many items of interest. He had a wonderful faculty of scenting out news items, of attracting them, and those who have regularly read the News Department could feel themselves in close touch with the happenings in the Diocese. His pen has been uniformly dipped in kindliness, and seemed to delight in chronicling pleasant and creditable things about all with whom it dealt. Every Clergyman who came into the Diocese received a welcome from him, and everyone who left it went with his *bon voyage*, and with appreciative words concerning his work. The present editor has never known of any exception being taken to anything Mr. Sanderson has written for THE CHURCH NEWS, which is more than he can say of his own utterances! We are sure our readers will regret Mr. Sanderson's departure from Pennsylvania, but will wish him all success and happiness in Western New York.

The connection of the present Editor with THE CHURCH NEWS has been of a continuous, though varying character from the very first. If he were disposed to go into figures he might present reasons for believing that the words which he has writtten for the paper, if placed end to end, would reach several miles! It has been pleasant work, on the whole, but owing partly to his living nearly thirty miles from Philadelphia, the necessity of going to the publishing office in that city many times a month meant spending many hours on trains, and waiting for trains, in addition to the time required for writing and for supervising the publishing of the paper. After two years of this he feels that he cannot continue to take so much time from his parish work. He therefore takes leave of the readers of THE CHURCH NEWS, with much appreciation of their support and of their forbearance with errors which might have been avoided if more of his time could have been given to supervision. And the paper could have been out on time more regularly if the Editor had had no other duties. To his clerical brethren, to whom he has occasionally ventured to act as mentor, he expresses his thanks for their tolerance of his efforts. To have been privileged through the kind courtesy of the Bishop, to express his own convictions on various subjects, even though at variance, perhaps, with those of the Bishop, and to be able, at times, to castigate those in high position, and to write, apparently, unadvisedly with his pen has been some compensation for many hours of proofreading and exercises with the scissors and paste!

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The Calculation of the Apportionments

From time to time, in the Diocesan Convention, in the Convocation, and elsewhere, one hears protests expressed against including gifts to Missions in the basis upon which apportionments are calculated. It is pointed out, quite correctly, that if a parish increases its missionary offerings in any year, its apportionment for Missions will be increased the next year. That is felt by many to be a hardship and an injustice, whereas it is really both scriptural and scientific. It is scriptural because it is giving to those who have the willingness to give, more opportunity to display that willingness, until they have abundance. It is scientific because it divides the whole sum asked of the Diocese among the parishes and missions in pro-

portion to their willingness to give, and therefore in the way most likely to result in its being raised. It is often stated that the Apportionments are practically taxes, but that is not correct. If they were taxes they would be calculated upon the *ability* of the several parishes and missions to give, and would be collected regardless of their *willingness* to pay them. It is just because they cannot be collected regardless of willingness, that they have to be based upon willingness rather than upon mere ability.

"Giving Power"

The problem may be illustrated in this way: There is, we will say, $150,000 asked of the Diocese of Pennsylvania for General Missions. How shall that be so apportioned among the various parishes and missions that there shall be good prospect of its all being paid? Remember, no parish *has* to pay it if it does not choose to, and will not pay it if not interested in the Missionary work of the Church. Consequently, it will not do to divide the sum among the parishes and missions on the basis of what each *ought* to give, for unless there is a willingness to give that amount it will not be given, and the whole amount for the Diocese will fall short. In other cases, the amount the parish ought to give may be less than it is willing to give. The reports of two parishes may reveal almost exactly the same financial strength, the same amounts spent upon their own support. But in one parish there are people interested in Missions and giving generously to the cause, while in the other parish there is little interest and only small gifts. It would be foolish to apportion the two parishes equally, for the result would be that the first one would be asked for less than it would probably be willing to give, and the second would be asked for more than it would give at all. The committee which examined this subject several years ago called the willingness of a parish to give to Missions the "Giving Power" of the parish, as shown by its actual giving of the year previous, and upon this ascertained Giving Power our present apportionments are based. If the year's report shows that gifts increased during that year it also shows that Giving Power increased, and therefore the amount asked should be increased in accordance with the increase in power. If the people become more interested and so respond more, or if one or more interested persons come into the parish it is quite scientific to take note of that fact and make use of it by increasing the apportionment of the parish. And if, on the other hand (and this is almost universally overlooked), the giving power of a parish decreases during the year, perhaps by the death or removal of some generous giver, the report will show it, and the apportionment for the following year will be reduced accordingly. But of course, if it is reduced in the case of decreased Giving Power it must be increased with increased Giving Power, or the total sum required will not be realized.

Result of Change

If we remember correctly, the Committee made the suggestion at the last Convention that an Apportionment might be made on the basis of Current expenses, or something very similar disregarding Giving Power altogether. We hope that this will not be tried, for we are convinced that it would not be nearly as generally satisfactory as the present system and that it would be disastrous, so far as raising the full amount is concerned. Parishes having the same current expenses would be apportioned equal amounts, no matter how different might be their *willingness* to give as shown by their actual missionary giving the year before. The parishes which had plenty of interest, as shown by their large giving, would have their apportionments cut down, while those not interested would have theirs raised. That might be magnificent, but it would not be war; it might be "fair", but it would not be very practical. The very parishes which are now most in default in the matter of meeting their apportionments would be even more so, for their apportionments would be increased without any increase in their willingness to give. We should only have larger deficits at the end of the year, and the final result would be that those parishes and individuals having a willingness to give would be asked to come to the rescue, and thus we would get back to present plan of relying on Giving Power, but not without creating considerable feeling. The parochial shares of the Apportionments are *not* taxes, but are badges of honor in proportion to their size, for they indicate the estimate that the Church has of the liberality and consecration of the members of the several parishes, and if the apportionment of any parish is increased through increased generosity it is a compliment to the parish, for it is an indication of the Church's increased confidence in that parish and its dependence upon its help.

✠ ✠

The "Archbishop" of Worcester

Our good and erudite friend, Henry Budd, Esq., has called our attention to an error in our last issue. He wrote and asked us what we meant by interfering with the affairs of the English Church and trying to create a third province there, in addition to the ancient ones of Canterbury and York, and referred to our title-page and to a page of reading matter. The page references happened to be wrong, so we were completely mystified by the charge, and asked for a bill of particulars. He replied as follows "On page 219 you will find the heading, 'Visit of the Archbishop of Worcester.' Under the constitution of the Church of England an archbishop is the head of a province, and as there are two recognized provinces, Canterbury and York, if Worcester is added we have three, 2 plus 1 equals 3. Q. E. D." We have nothing to

say! Doubtless the many friends Archdeacon Greig made while in Philadelphia would be delighted to see him elevated to the highest position in the Church of England, but unfortunately we cannot expect to have him cast into yonder see in such a summary manner.

✠ ✠

Action of the Board of Missions on the Proposed Nation-Wide Campaign

At the meeting of the Board of Missions on May 14th the following report was read:

The Executive Committee has heard with great interest the plan for the nation-wide campaign as presented to the committee yesterday by the Rev. Dr. Patton, who has been appointed by the Executive Committee director of the campaign.

Dr. Patton laid special emphasis on the survey which is being made under his direction of the conditions and needs of the church in every diocese and district. The field covered by the survey will include not only the work under the direction of the general boards, commissions and organizations of the church, but also the work within the limits and under the control of the various dioceses and districts. The budgets to be made out will also be of two classes, budgets providing for the needs of the work under the general boards, commissions and organizations, and budgets providing for the needs of each diocese and district. It is evident that until the survey shall have been completed, which will probably not be before September, it will be impossible to set before the church the definite objects to be reached in the campaign or to estimate or itemize the budgets, either general or diocesan. The Executive Committee therefore recommends that the Board of Missions together with all other agencies which may co-operate in the campaign, ask Dr. Patton with the advice and help of those assisting him to summarize and tabulate the results of the survey when it shall have been completed, for the guidance of the board, so that the board may submit to the General Convention a definite statement of the proposed objectives of the campaign and of the proposed general and diocesan budgets, and may, on the basis of this statement, ask the General Convention, first, to approve the programme so presented to it, secondly, to choose and direct the method to be used in apportioning the budgets among the various dioceses and districts of the church, and thirdly, to give such other instructions, and to make such additional arrangements as it may think advisable for the successful prosecution of the campaign. To put these recommendations into effect, the Executive Committee offers the following resolutions:

Whereas, the Board of Missions has already expressed its hearty approval of the nation-wide campaign now being inaugurated,

And whereas, the Rev. Dr. Patton has been appointed director of the said campaign, and

Whereas, a survey of the work and needs of the church is now being made under his direction as a preliminary part of the campaign,

Resolved: That the Board of Missions asks Dr. Patton, as soon as the survey shall have been completed so to tabulate and summarize its results, for the guidance of the Board, that the Board may present to the General Convention, for its consideration and approval, a statement giving the proposed objectives of the campaign and the proposed budgets, general and diocesan, to be put before the church

Resolved: That the Board of Missions in presenting such a statement to the General Convention shall ask the Convention to decide what method shall be used in apportioning the budgets, general and diocesan, among the various dioceses and districts of the church, and shall also ask from the Convention such other instructions in regard to the campaign as the Convention may think well to give.

Resolved: That a special committee of the Board be appointed to act for the Board in bringing before the General Convention these and other matters connected with the campaign.

Respectfully submitted,

CARROLL M. DAVIS
BURTON MANSFIELD,
PHILIP M. RHINELANDER,
For the Executive Committee.

The Board of Missions thereupon adopted the above resolutions.

NEW WINDOW AT ST. GEORGE'S

A beautiful chancel window was unveiled on the morning of Septuagesima Sunday, in St. George's Church, West Philadelphia. The window marks the completion of a series of improvements undertaken for the parish by a generous benefactress.

The subject of the window is The Heavenly Sacrifice. The central figure is our Lord in priestly attire, standing upon a bank of clouds of purple, crimson, and gold. Around about Him are seven candlesticks, the symbolism being drawn from Revelation 1:13. The candles are not lighted, for all the figures in the window are illuminated by the radiance from the Central Figure. Around our Lord are grouped elders and saints, representatives of the—

"Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
That throng the steeps of light."

The group includes the Virgin Mother, the Beloved Disciple, St. Peter, Mary Magdalene, St. Stephen, and St. George, the patron of the parish.

Immediately in the foreground in a posture of adoration are the two archangels, St. Michael the warrior and St. Gabriel the messenger of God. Above, in the tracery, are cherubs and angels with censers, who offer the prayers of the saints. At the very top is the conventional *Agnus Dei,* with the words Alpha and Omega, one on either side.

In the little panels at the base are two lovely pictures. The one on the right of the window represents the offering of Isaac. The angel is portrayed staying the father's hand, and behind is seen a ram caught in the thicket. On the opposite side is depicted the meeting of Abraham and Melchisedech.

The window is an exquisite piece of workmanship in English antique style and the makers, Messrs. Albers-Karnhauser & Co., have shown great skill.

The Bishop's Annual Address

Part I.

SEEING THE MULTITUDES

"When He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd."—St. Matt. 9:36.

1

It is a plain fact that if a man climb a hill, a tree or a ship-mast, he finds that there is more and more for him to see. And a small rise brings a great change of view. So many feet up from where he is means so many more miles brought into his range of sight.

Standing in the midst of a great flock of sheep, we may see not much more than those in the front ring round us. We may think there are no more to see. But if we go up even a small space we shall see ever so many more. If we go up to where our Lord is, we shall see the multitudes.

I want to speak this year in this Convention to men who have seen the multitudes. I want to speak to no one else. I shall take it for granted that all of you are in that class. I know that very many of you are. Your war work, if it has been of a real and honest sort, has spread out a whole new world before you, swarming with men and women, and all of them your brethren. You cannot forget them if you would. You would not if you could.

And, for you as Churchmen, the Every Member Campaign, coming with extraordinary timeliness, has clinched the matter. That campaign has done many good things for us, of which we have already heard and shall hear more. But this is the best thing it has done: it has lifted us up to see the multitudes.

I know some took no part in it. I grieve for this for all our sakes, and especially for their sakes who made so wrong a choice and missed their chance. But I want to forget that any one chose wrongly. I want to treat every man in this Convention as one who has climbed aloft and seen.

More than this, I want to claim as listeners and sympathizers all men everywhere who are really in that class. Much else may separate us, but nevertheless I want to count myself among them. For to my mind they are the only men who count in this great present crisis and they all count.

I have been called a "Romanizer": one, that is, who has a dangerous affinity for, and leaning towards, the Church of Rome. The charge at least gives me a chance to bear my witness. I am not more of a "Romanizer," and not less, than chaplains of all names, not least our own, who have worked with Roman priests in camp and trench; in hospital and cemetery. I am not more of a "Romanizer," and not less, than our own boys who have prayed and suffered, fought and died, shoulder to shoulder, heart to heart, with their Roman Christian brethren. I have heard these men speak. I know their mind. I know where they stand. I would stand with them as with men, real and robust men, who have seen and served, yes and by their lives and deaths have saved, the multitudes. I wish, by the way, that part at least of our delegation to the General Convention might be drawn from their ranks.

Again, I am charged with the will to betray the sacred trust of the Catholic faith and order of the Church. It is quite true that I have signed my name to a proposal under the terms of which ordination to the priesthood may be given by our Bishops to men who will thereafter not be bound by our Canons and the rubrics of our Prayer Book. I do not think that in so doing I have betrayed my trust. Surely a trust, however sacred, is held for the benefit, not of the trustees, but of the beneficiaries. And I solemnly believe the time has come when really faithful stewards of God's mysteries will show their faithfulness not by their timidity but by their boldness: by their willingness to take some risks for the blessing and guidance of the multitudes, distressed and scattered as they are.

Once more, it is said that I am working with and turning to the laity rather than the clergy. I admit it. I am a clergyman myself and as a clergyman I freely, gladly recognize in very many of our laymen a greater gift and a more practised habit of thinking in big terms and on broad lines than is common, or perhaps to be expected in us clergy. I believe here lies the laymen's gift and part in these great days. I know for myself I need their leadership. I think the clergy need it. I think the whole Church needs it, if the whole Church is to see the multitudes, and that is what I care for.

This may all be unduly personal. If so, forgive me and remember that one does not cease to be a man because one is a Bishop. And these are days in which mere manliness seems rather natural and normal.

2

"When He saw the multitudes." Where are the multitudes for us to see? Let me try to tell you, drawing a rather narrow circle, so as not to lose my way or yours; confining myself wholly to this Diocese and chiefly to this city.

To begin with, take the bald fact that half the population is without any connection with organized religion. Add to this the very strong presumption that half the people you meet upon the streets are unbaptized. Think of the thousands upon thousands of homes and households unvisited from year to year by any messenger or message of the Gospel.

Then make the picture still more sombre by recollecting the mass of concentrated vice and crime, of poverty and degradation, hardly touched by any Christian influence: the slums; the "red-light" districts; the miles of huts and hovels; and the myriad souls who live in them and haunt them. So we front and face the great mass of the "outsiders."

But let us split this mass up a little and look at certain groups that have a well-defined position in the panorama. Take the neglected folk. They form a

great group by themselves and they have, or ought to have, a particularly strong appal, bcause they are outside not so much by any fault or choice of theirs, but because we have forgotten them. We have not tried to bring them inside.

Some years ago I called your attention to the needs in the new city and suburban districts, where there are large groups of people recently moved in, who are ours by definite previous attachment or by ready inclination. We make no church provision for them; they cannot make it for themselves. So most of them drift off, either into spiritual indifference, or into some other religious group which has thought it worth while to be upon the ground and welcome them, as we did not. Since I spoke of it we have done something. Two churches have been built, one just about to open in Kensington (St. George's), the other (Epiphany, Sherwood), opened last summer and already pushed to its capacity. But neither have or can be consecrated, for we had to borrow heavily to finish building. So that our large outstanding debts are really the chief monuments of our abortive purposes. And the same problem presses heavily in other quarters. In Logan, for instance, a careful survey shows that some five hundred of our own people, moving in there, have been lost to us because there was no church. And again at Darby we stand still watching the eager crowds climbing the hill and finding their painful way into the congested little parish hall. Now all this is sheer waste of opportunity. It really means keeping those out who would come in. It is a clear case of deliberate neglect. The whole blame is ours.

Next, among neglected people, take the students. There are thousands of them, young men and women, living in and near the city, following all lines of study, literary, technical, professional, artistic. They are at the most impressionable age. They, and others like them, largely hold our future in their hands. A few of them, the faithful few, are shepherded. Some of them stray now and again into a church. Most of them stray elsewhere. But we have done little or nothing to provide for them, to appeal to them. They are just forgotten.

Or take the commercial travelers. An immense mass of American manhood pours itself into their ranks. Their lives are lonely, homeless, set about by all sorts of temptation. They have an immense influence in fixing our prevailing business and commercial standards either for good or ill. But I have never heard that the Church has ever thought of going after them. They are just left on the outside.

Again, take the men and women, and in these days, the boys and girls, who provide the entertainment of our leisure hours: actors and actresses, singers and musicians, and the rest. They give themselves to give us pleasure. We are quite ready to patronize and even to applaud them. But I fancy they are perhaps the most neglected souls of all. I doubt if the thought of looking after their spiritual welfare has ever crossed our minds. Indeed, I think it would seem to some almost a scandal to have an actor or an actress in our pews, or kneeling at Communion with us.

And then the aliens: aliens in language, race and culture; aliens even though many of them are fellow-citizens and have the vote. We have been learning recently what a serious menace they may be. We see how necessary it is to Americanize them and make them loyal. We attend meetings and pass resolutions. But we do nothing and we really miss the point. For we forget that there is only one agency in all the world which can assimilate us all and "democratize" us all and make us brethren: namely, the Catholic Church of our Lord.

And the Church has no point of contact with them. That is the real danger. There is no possibility of mutual understanding. They live in one world and we in another. There is no meeting place. There is no bridge across. And that is one chief cause of the prevailing fear and apprehension on the one side, and of the distrust and antagonism on the other. I think time presses. I think we are faced with an emergency which requires all our faith, wisdom and resolution. Never has the Church been so clearly called to proclaim its divine Gospel to disillusioned, doubtful, and desperate men and women. Never has the restless world been so prone as now to use wrong means; to seek false ends; to "spend its money for that which is not bread, and its labor for that which satisfieth not."

"Multitudes, multitudes in the valley of decision!" God has given us the vision. God has laid on us the task. Our Lord is calling on us to stand with Him, to see the multitudes, and to have compassion on them.

3

It is in this atmosphere, and with this outlook that I would bid you enter this Convention. No other attitude is worthy of the crisis we are in, or indeed possible if the Church is to keep its place and play its part in the new age. Let me set before you two clear signs of our times.

First: The whole world is looking forward. This is most significant. After more than four years of agony, after a decisive triumph over the most stubborn foe which ever threatened the world's safety, after sacrifice of blood and treasure past all imagination, there is found almost nowhere a sense of permanent relief or a conviction of a task finally accomplished. There were outbursts of enthusiasm when the armistice was signed, just as there are now at the return of our splendidly heroic men. But spread over all and weighing upon all is the solemn feeling that the real work is yet to do: that it is waiting for us in the future. It is not simply that anarchy in Russia and conflicting claims of other nations are keeping us from reaping the fruits of the victory which we have won. It is the simple fact that the victory itself is not yet won. We have indeed conquered our enemies with a completeness which not even a German propagandist dare seriously question, though many of them are still busy with their familiar game of bluff. But we were fighting for much more

than to put down our enemies. We were fighting to set up a new order in the world. We were making war against War and to win that victory means to tear up the very roots of war, however deeply imbedded they may be in the sub-soil of national and social life. I believe it to be simply clear-headed and far-sighted statesmanship which has made the League of Nations an integral part of the peace treaty. For the peace we fought for did not come when warfare ended, nor will it come when the momentous treaty shall have been signed and ratified. Peace for the world means a new relationship between the nations, permanently maintained in such an atmosphere of close contact, good will and common interest as shall make war impossible and unthinkable in years to come.

So all the world is looking forward. No one wants to go back to the old days. They are discredited. They are known by their fruits and their fruit was a whole world at war. There is no need of change in our fundamental principles. We must and shall cling to our ideals. But we shall cling to them with a very solemn purpose; we shall take them very seriously. The common taunt that after two thousand years of trial, Christianity has failed, is to be answered not simply by saying that Christianity has not yet been tried (which is quite true). We must go on to say that we really mean to try it now.

A forward-looking world will certainly break away from, and rightly scorn a backward-looking Church: a Church that is not ready and willing to forget what is behind and to stretch forward to the mark of its high calling, seeing the multitudes, and serving them in all ways and by all means.

Secondly: The world is looking to the Church. The Bishop of London calls it one of the discoveries of the war that what the world needs is a Church. Superficially it may not seem so. We hear loud voices reviling and deriding, and we see and read of bitter violence breaking out against the Church. But the deeper currents set the other way. The world is seeing that its problems are spiritual at their root: that the aims of the new age can be compassed only by religious forces. Men and women are set on great things: they have had shining visions: they will not let them go: they are finding that their accomplishment is possible only with the help of God. This is quite natural. It is what we ought to have expected. Religion never grips the heart when it is taken as a luxury, chiefly valuable for bringing ease and comfort. It is when a man hears a high call, and, answering it, finds it beyond his strength, that he throws himself on God for reinforcement. God has been very near to our soldiers in the trenches and the hospitals, for all their lack of formal faith and orthodox expression. He has been living, loving, caring; suffering with and saving them. God is always near and necessary when men give themselves to God-like work. And there are multitudes today looking to the Church to lead them to and keep them close by God, so that they may accomplish the tasks to which they have been dedicated and build the new Kingdom upon earth of which, through pain and labor, they have caught the vision. I hear them almost daily questioning and wondering: "Is the Church awake? Does it understand and does it care? Will it speak to us and make a place for us and show us how to work out that which we have seen?"

Brethren, it is the "homing instinct" in the Father's children: it is the witness of souls naturally Christian. There are multitudes who would come home, not to find rest, but to find strength to serve. We must make it indisputably clear to them that we are ready and prepared.

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So let us enter this Convention and deal with all the matters which are to come before us in the spirit of men who with their Lord have seen the multitudes and are caring for nothing but to serve and save them.

"Red with His blood the better day is dawning;
Pierced by His pain the storm clouds roll apart;
Rings o'er the earth the message of the morning,
Still on the Cross the Saviour bares His heart.

Passionately fierce the voice of God is pleading,
Pleading with men to arm them for the fight;
See how those hands, majestically bleeding,
Call us to rout the armies of the night.

Not to the work of sordid, selfish saving
Of our own souls to dwell with Him on high;
But to the soldier's splendid, selfless braving,
Eager to fight for righteousness and die.

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God Himself appears."

Part II.

Summary of Statistics and Official Acts.

Brethren of the Clergy and Laity, I herewith submit, together with my Diary, a summary of Statistics and Official Acts for the Convention Year, as follows:

Clergy Canonically resident in this Diocese:		
Bishops	2	
Priests	311	
Deacons	12	
		325
Deacons ordered Priests for this Diocese		4
Candidates made Deacons for this Diocese		9
Deacons ordered Priests for other Bishops		1
Candidates for Holy Orders admitted		8
Postulants for Holy Orders admitted		5
Candidates for Holy Orders transferred		1
Candidates for Holy Orders removed from Diocesan list.		1
Postulants for Holy Orders removed from Diocesan list.		5
Clergy received from other Dioceses		11
Clergy transferred to other Dioceses		8
Clergy deposed		1
Clergy licensed to officiate in this Diocese		8
Deaconesses		22
Lay Readers licensed		150

Institution of Rectors into Parishes	3
Churches consecrated	2
Chapels dedicated	1
Other dedications	3

Confirmations:

By the Bishop of the Diocese	1,124
By the Bishop Suffragan of the Diocese	1,288
By the Bishop of Erie	1
By the Bishop of New Jersey	12
By the Bishop of Milwaukee	1
By the Bishop Suffragan of Arkansas	45
Received from the Roman Catholic Church	60
	2,531

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In the Diocese.

The report to be made by the Committee on the State of the Church makes it unnecessary for me to attempt any general survey. I shall speak here only of specific matters.

Missionary Matters.

We paid in full our 1918 apportionment for the General Missions of the Church. Not quite so many parishes and missions came up to the mark as in the last two years, which was regrettable but not surprising. The Church as a whole, however, made a distinctly bad showing and added another $125,000 to its deficit. It would be an easy remedy for the General Board of Missions to cut down its appropriation. But I do not believe the Church desires this. I believe the Church is ready to go forward, stirred by a sense of opportunity. All it asks is leadership. Our Every Member Campaign, wherever it was fairly tried, clearly proved this and proved it by something even better than mere increase of financial pledges, notable as this increase is. It proved it by an awakened interest and a new willingness for prayer and personal service on the part of very many. It is more natural for us to take the whole world to our heart than it used to be. The Nation-Wide Campaign which is just now being launched, and of which the Rev. Dr. Patton, who is in charge, will speak to us, is to be our great united effort to put forth our strength. I want this Diocese to take a leading part. Our own recent experience ought to be of real value to the whole Church. I would also remind you that the Synod of our Province has asked all our communicants to give for missions not less than ten cents each per week during the coming year.

The Woman's Auxiliary have continued their good work and enlarged their bounds and influence. The Advent Call last winter ploughed the field for the sowing and reaping.

The Educational Department has done better than ever with an enrolment of more than 2,800 women in its classes, including those formed in connection with the Advent Call. This department has become closely affiliated with the Diocesan Board of Religious Education and the need is clearly recognized of providing each year a stated sum of money for the maintenance and help of the Educational Secretary. The work done is quite invaluable to the Church and brings in large returns.

The United Offering of the women given this year amounts so far to about $11,000, with more to come. This will mean a sum of not less than $56,000, to be presented by the women of this Diocese at the General Convention next October, breaking all records, thanks to Mrs. North. From fifteen Sunday Schools have come in so far $2,690.04 for their Lenten offering. Only a small number have reported, but the rate gives hope of a large total. In some cases the children of a parish have given more than enough to meet the whole apportionment laid upon their parish. This means much for the present, and gives a very sure promise for the future.

The prospect here is most encouraging. In the Every Member Campaign, not the least fruitful work was the telling of the Diocese at first hand about itself. The response was instantaneous. The Diocesan Committee of the Auxiliary has an exceptionally strong set of officers and much may be expected of it. The Church Extension Fund is looking up: the Bishop's Bricks Fund is forging ahead under skilled and devoted leadership. Many have offered for personal service and the newly established Recruiting Bureau under Mrs. Howland is very active.

Diocesan Missions.

We came out last year better than was expected with our Diocesan apportionment for our own missionary work. The deficit carried over was $2,676.11, and I think was largely due to the change in the financial year and to lack of information. We are asking for $50,000, to be apportioned in 1920 among the various congregations. I hope it will be voted, but I hope even more that the vote will be intelligent and quite deliberate, so that all will feel responsible. There is every prospect of a great harvest, but it will mean determined and united work.

The beautiful new Church of the Epiphany, Sherwood, was finished and opened last June, not without a heavy debt in lieu of expected contributions from the Diocese. It is now to become a parish. It is one of our strongest congregations in numbers and in loyalty. It has, by the way, already overpaid its apportionment of $570 for 1919. I wish we could do a little better by it before it leaves the nest to make its own way and living. It seems like shabby treatment given to a most deserving, not to say precocious, child.

St. George's, Richmond, is almost finished and ready to be used. We have borrowed $20,000 to settle with the builder. That, too, is a reproach.

Report of the Bishop's Fund.

Balance on hand January 1, 1918	$58.18
Received from 96 Parishes and Missions, January 1 to May 1, 1918, $887.62, from May 1 to January 1, 1919, $982.37	1,868.81
Received from other sources	8.89
Interest on deposit	2.24
	$1,938.12

PAYMENTS.

Relief to clergy January 1 to May 1, 1918, $510.00; May 1 to January 1, 1919, $225.00	$735.00
Missionary work and supplies, January 1 to May 1, 1918, $130.00; May 1 to January 1, 1919, $210.50	340.50
Religious education	50.00
Sundry benefactions	270.00
	$1,395.50
Balance, December 31, 1918	$532.62

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IN THE PARISHES.

Again I will note only a few interesting facts.

Churches. Consecrated.

The Church of St. John the Evangelist, Lansdowne, and the Church of the Redemption, West Philadelphia, have been consecrated in the year, all debts and liens having been fully met. The new Chapel of the Mediator, a wonderfully impressive and worthy building, memorial to George C. Thomas, awaits only the finishing touches of the builders before it is to be consecrated. These are most encouraging and helpful forward steps.

Churches Newly Freed.

Another sign of very genuine and important spiritual progress is found in the almost rapid movement in the direction of freeing the pews of our churches. St. Mary's, Wayne, has taken the step; St. Luke's Germantown, is following; St. Mary's, West Philadelphia, also, and St. David's, Manayunk. Delays in making the necessary changes in the charters of these and other churches are postponing things a little, but the movement is certainly on. A committee of laymen, with Mr. A. J. County at its head, has had much to do with this. Personally no step seems to me more evidently required at this time if we are to live and act in our churches consistently with the principles of the Gospel which we preach. I have been especially impressed of late by the way in which our returning soldiers have expressed themselves. I know it raises a serious financial problem, but there are ways of solving it and surely nothing can justify compromise with a clear principle, such as I believe to be this matter of free sittings in all Christian Churches.

Improvements and Memorials.

In general fewer important additions and improvements are reported than usual, which, of course, is not surprising. Chief among them is the completion of the extensive additions and improvements at the Church of the Good Shepherd, Rosemont, and the beautiful new memorials at St. Stephen's, in this city, given by Miss Magee, finishing a well-considered and artistic plan of interior furnishings and decorations.

Legacies and Gifts.

There have been many generous gifts and legacies to the work and institutions of the Church in this Diocese during the year. Among these may be mentioned:

(1) To St. Paul's, Chester, by the will of Mrs. Mary Stotesbury Crozer: $5,000 to the parish; $25,000 additional for a new church at Upland; $5,000 for the work for colored people.

(2) For buildings at Edgeley and Elmwood for the Church's work on behalf of the new population in both places, $20,000 has been given, which I hope will soon be well and wisely spent.

(3) The Parish of St. Luke and the Epiphany has received $10,000 as a memorial fund to William Henry Barnes.

(4) By the will of the late Mrs. Carrie P. Miles, of the Church of the Incarnation, $5,000 each has been given to the Philadelphia Divinity School, the Home for Consumptives, and the Home of the Merciful Saviour, the residuary estate going to the parish.

(5) To the Parish of St. Peter's, Phœnixville, have been given two lots, on each side of the church building, one of which contains a house that could be used as a rectory.

Among other matters of parochial interest which have been reported might be mentioned:

Legacies—Advent, Hatboro, $100 from Mrs. Anna L. Giddings; St. Luke's, Kensington, $500 from Lieut. Harry Ingersoll; St. Thomas', Whitemarsh, $1,000 for endowment.

Tablets—Calvary, Germantown, to Rev. James Clayton Mitchell late rector, and to five soldiers; St. Stephen's, Philadelphia, to James Magee, late vestryman and benefactor.

Windows—St. John's, Lansdowne, 5; St. Stephen's, Philadelphia; St. Alban's, Olney; St. George's, West.

At Christ Church, Eddington, electric lights have been installed.

Calvary, Germantown, has received a processional cross and five Allied flags.

St. Titus', Elmwood, a piano.

St. Paul's, Doylestown, litany desk and book, 2 cruets, church renovated.

St. George's, West, pulpit and lecturn.

St. James', Perkiomen, fireproof vault for records.

St. Simon Cyrenian, white marble font.

Epiphany, Royersford, has fitted up a choir room.

St. Alban's, Olney, has added a guild house and enlarged the parish building.

St. Stephen's, Philadelphia: the parish house has been thoroughly repaired, new lighting has been installed and a telephone booth added.

Holy Sacrament, Highland Park, has a new rectory and lot.

St. Paul's, Cheltenham, rectory has been repaired.

St. David's, Radnor, has gotten a building at Devon for a Sunday School.

St. John's, Concord, rectory and grounds entirely renovated.

At Holy Innocents, Tacony, memorial trees have been planted, marked by plates inscribed with the name of a soldier who gave his life in the War, a custom which seems to be spreading to other localities.

One memorial, however small in itself, and one of several similar, I am moved to speak of. A processional cross has been given to All Saints' Mission,

Darby, by the father and mother of a boy who met death in the war in France. He was a former choir boy of the mission, of fine and manly character, and was the first one to be confirmed in Darby. I dedicated the cross at my recent visit to the mission, and it was carried by the last boy to be confirmed (in a class of thirty-seven) at the head of the class as they went out.

St. James's Parish, Philadelphia, has just been observing its 110th anniversary. I hereby extend to its rector, vestry and people the heartiest congratulations of the Diocese.

Anniversaries.

The Rev. D. I. Odell, D.D., and the Rev. F. M. Taitt have each completed twenty-five years as rectors of their respective parishes. Suitable observance was made of their anniversaries by their grateful and loving congregations. The Diocese warmly congratulates both priests and people.

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"The heart of the Diocese is now a sanctuary and not an office-desk." That great ideal has come to its first stage at least of realization. Two months ago the Diocesan Church of St. Mary, formerly the Church of the Ascension, came under its new auspices, with the Rev. Dr. G. L. Richardson as vicar and the Rev. S. B. Booth as his assistant. In passing, I would express my very deep appreciation of the faith and loyalty of these my brethren who relinquished work, which was very dear to them and greatly blessed by God, in order to give themselves to the service of what I believe to be a great cause in a great Diocese. Laying foundations means a labor which is as hard and exacting as it is essential. I bespeak for those who have undertaken it, and for the group of laymen who, as the present vestrymen, are sharing the burden with us, your generous and prayerful consideration and support.

The Diocesan Church and the Cathedral.

Let me take time enough, even though Dr. Richardson himself will address you later, to put before you my main thought and hope for this whole undertaking. As I have said elsewhere, the community as a whole cannot be reached or influenced unless the Church as a whole has a center at which its spiritual force may be concentrated and from which it may be deployed. That is the strong and growing conviction which underlies our whole Cathedral plan, of which the Diocesan Church is the first stage and demonstration. The Church in this Diocese so far has had no such center. That has been its weakness. The Church as a whole has not been able to make its voice heard or its inflence felt. The strong currents of popular thought, the eager and turbulent movements of popular life, so characteristic of these times and often so menacing and threatening, meet with nothing, are touched by nothing, which really represents the Church's mind and heart and will. I think it is a pressing need and the Diocesan Church is our first step in meeting it. It will give us, first, a central pulpit for the clear teaching of fundamental Christian truth, and the frank and fearless handling of actual conditions in our common life. It will give us, secondly, a spiritual "power house" for community service of all kinds, combining and coöperating closely with the City Mission and with all other existing social service agencies, inspired by a definitely religious spirit, and addressing itself not simply to ameliorating wrong conditions, but also to eradicating the causes of our social sickness. Chiefly it will give us a central sanctuary, a house of prayer for all people, particularly strangers and outsiders with no spiritual home, open and free to all at all times, for prayer, worship, devotion and spiritual conference. That is the heart and soul of the whole plan, upon which its strength and usefulness will entirely depend.

Obviously all this cannot be fully done or realized save in a genuine Cathedral. And certainly in our reconstructed city, purified and efficient in its government, clean and decent in its street and tenements, beautiful in its memorials and monuments, orderly and loyal in the devotion and public spirit of its citizens: certainly a regenerated Philadelphia should have a Cathedral as a symbol of its regeneration and as a means of grace to hold it steadfast to its new ideals.

But I do not stress that now, though I believe the sentiment in favor of it is increasing and must constantly increase as we consider all that it would mean and all that it might do. What I do stress is our present work. I think it is worth stressing, for it is, and will be more and more, genuine Cathedral work. The soul is far more precious than the body. The work is more important than the building. Our chief present care is to nourish the soul of the Cathedral into such a vigorous and useful life that it may be found worthy in due time of glorious embodiment.

We have started a Cathedral Endowment Fund, the income of which will be used at once for the work we are doing at and from St. Mary's and in the future for the support of the Cathedral. This is the chief need. We have already about $40,000 given in all sorts of sums. To make the work secure, even on its present scale, we shall need not less than four times that amount. Literature and information may be had from Mr. William Ellis Scull, our indefatigable Secretary, or from Mr. Sydney L. Wright, our Treasurer. As a result of a recent meeting at the house of Mrs. Alexander Van Rensselaer, a Cathedral League of women is being formed, having as its chief present object the increase of the Endowment Fund. I earnestly commend the whole plan to you and ask your prayers.

It should be a matter of very solemn and humble pride that our chaplains in the War have made so fine a record. And their record is not merely personal. They have been good men and true, brave, hard-working, resourceful, tender and broadly sympathetic. They have won each his own unquestioned place in the affection and regard of those to whom and under whom

Our Chaplains and the War Commission.

they ministered. But they have done more than this. They have commended the Church they represent. They have immensely strengthened its influence and justified its methods. It is no exaggeration to say that they have opened to us doors of opportunity for national religious leadership. All love and praise and hearty welcome to them: especially to those who went forth from this Diocese: eleven of them to service overseas; four more about to go when the armistice was signed; eighteen others who served in camps and cantonments and hospitals at home. I should like to read the names and records of them all. I had them with me this morning in the chancel that you might see them and do them honor. And our War Commission, laymen and clergy equally, deserve and should receive your warmest gratitude. They will report later, through Dr. Montgomery, their chairman. They will not, however, tell you how admirably and with what sacrifice their work was done. I would say quite deliberately that since I came here there has been no single undertaking in the Diocese so well and effectively accomplished. The whole Church has from the beginning recognized and followed in large measure the lead of our Commission. Patriotism and religion, loyalty to Church and State, have found in them the finest kind of illustration.

The Church Pension Fund.

Like every important and radical undertaking, when the stage of advertising and promoting is over and the stage of actual operating has begun, the Church Pension Fund has met with a good deal of adverse criticism. The marvel of the Fund has been forgotten (and it is a marvel to any one who fairly reads the story). The stiff and grating movement of the machinery in the initial period fills the ears and eyes of some. I suppose an angel would be cricticised for moulting a few feathers off his wings and doubtless he would be the better for the criticism, as I trust the Pension Fund will be. But some at least of the criticism leveled at it is rather emotional than reasonable. The headquarters of the Fund are in Wall Street, as doubtless you all know. This has given some offense. Personally, I rejoice in it. It seems to me a pledge of financial security and strength. And this must always be the prime essential of any reputable pension system. There are very many pension systems which are from a purely business point of view, disreputable. Ours I believe to be as safe and sure as any in the world. That surely counts for much. And as for Wall Street there are men there who have served their country with the finest sort of spirit and with very great ability. Some of them seem ready to serve their Church in the same way. Even though their service be no more pure and self-sacrificing than yours or mine, I am inclined to say right heartily, "God bless them." A short quotation from Bishop Lawrence's first annual report to the Trustees (of whom I am one, though quite unworthily, for I have done very little) may be in order.

"Facts stand out clear and gratifying," says the Bishop, "assuring us that the body of the Church is solidly behind the Church Pension Fund. There will flow into our treasury from the parishes throughout the Church over $600,000 in assessments: over 95 per cent of a possible 100 per cent. (The exact figure was 98.6 per cent.) He goes on to say, "I mention this vigorous support of the system by the Church, for there have been statements in letters and the press which might lead us to think otherwise. The sudden change from the charity to the exact contributory system naturally creates a great wrench. . . . The system seems hard, commercial, lacking in charity. . . . It is very remarkable that there has not been more misunderstanding and opposition. . . ." He continues, "What hurts me, however, is that now and again the statement is made by my brethren of the clergy—only very occasionally by a layman—that the administrators of the Fund have deceived the Church, have refused annuities to legitimate beneficiaries, have gotten funds by deliberate misstatements, that they ought to return the money to the givers. . . . From its inception I have been familiar with every step. . . . I talked personally to those who gave probably three-quarters and more of the $8,700,000. I know what I said and why they gave. . . . I have advised or decided every question of any possible moment that has passed through this office. I have signed every check, thousands of them, that has ever left this office. . . . This I have done in order that the beneficiaries may be assured that I am personally interested. . . . It is unnecessary to add that the Secretary and every member of the Executive Committee have approached every subject and claim, every personal question, with a desire and determination to do that which was right." So far, Bishop Lawrence: I can add nothing. Nothing I think needs to be added.

The New Hymnal.

The Church owes a real debt of gratitude to Mr. Morris Earle, of this Diocese. It is owing chiefly to his persistent and devoted labor that we have the New Hymnal. It must, of course, stand upon its merits. Its use is permissive, not compulsory. I have no doubt that it will make its way. I think it by far the best Hymnal, both in poetry and music, ever given to the Church. The Hymnal Commission have unanimously decided that, at the start, only a musical edition shall be issued. They believe that in this way the Church will reap a greater benefit; that the book will be more heartily and generally used in our worship. The price is very reasonable. Our book costs less and I believe is worth far more than similar hymnals issued and used by other Churches. It is to be distributed through Diocesan committees, thus saving the commissions of the "middle-man." I heartily commend it for general congregational use throughout the Diocese. I think it can be financed even in our smaller and poorer congregations. Massachusetts and other Dioceses have shown the way.

Last spring I called together a group of forty laymen

very fairly representative of the various interests and activities of the Diocese. I put before them, and drew out from them, the question of the Church's right relation to the stirring and pressing questions of the hour. Their response was both spontaneous and sustained. They have had frequent meetings, especially in smaller sub-committees with which groups of clergy were associated. Each of these small committees have been considering a special subject: such as Community Service, Free Pews, Systematic Church Support, Family Worship and more regular attendance at Holy Communion. One committee, of which Mr. Arthur W. Sewall was the chairman, had assigned to it the subject of "Practical Christian Citizenship." Its first report, in which all the members collaborated, has recently come into my hands. I hope it will be given wide publicity and that you all will read and ponder it.

The Proposed Executive Council.

All this has been well worth while and will bear fruit in many ways. But the deliberations of these men have had one practical result which will call for action by this Convention. A Canon is to be presented by Mr. Reynolds D. Brown, on behalf of the entire group, of which he has been a most efficient Secretary, providing for the setting up of an Executive Council in the Diocese as part of our regular Diocesan machinery. The need for such a Council became more and more clear as our discussions proceeded. It will greatly simplify our methods to begin with. Instead of appointing year by year special commissions to consider special subjects, the Convention will have a competent body always ready and really representative, to which it can refer any given matter which may arise, with such instructions as it may see fit to give. The first effect of the new Canon will be no doubt to put into the field, already much too densely populated, another agency. But the ultimate gain, as this plan works out from year to year, will be, I believe, really very great in the direction of both efficiency and simplification. I hope you will act favorably and at least give the experiment a trial.

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As last year, I would close by indicating the matters of chief importance which are to come before you and which ought to be considered with every member in his seat.

Matters of Chief Importance before the Convention.

1. The report of the Diocesan Board of Missions and Mr. Caley's illustrated lecture on the Diocese at Work to be given in the church tonight.

(2) The proposed new Executive Council of the Diocese (to be provided for by Canon).

(3) The report of the Committee on Clerical Salaries, a very careful and suggestive piece of work on a matter of primary importance.

(4) The proposed Provincial Fund for the support of Candidates for the Ministry returning from National Service, and, in close connection with this, the report of the work at State College, by Mr. Zachary, the Chaplain.

(5) The closer connection, so much to be desired, and really open to no serious objection, between the City Mission and this Convention.

May the Grace of our Lord and Saviour be with us all now and forever. Amen.

THE DIOCESAN CONVENTION

Looking forward and planning for betterment, the terms in which the world's leaders are thinking today, dominated the proceedings of the 135th annual convention of the diocese held, as usual, at the church of St. Luke and the Epiphany, on Tuesday and Wednesday, May 6th and 7th. As so often before, the authorities of the parish have again made the whole diocese their debtors because of the welcome extended and the completeness of the arrangements made to entertain the convention.

On the previous evening Bishop and Mrs. Rhinelander welcomed the members and the ladies of their families at the See House at a most delightful reception which was largely attended and which afforded an excellent opportunity for clergy and laity to meet and become the better acquainted.

In its order and routine proceedings this last convention differed but little, in the very nature of things. from many of its predecessors. In some respects it stands out as a thing by itself. The Committees of Arrangement and "On the Dispatch of Business" did their

Address of the Bishop Suffragan

During the past Convention year I have performed all the duties assigned to me by the Bishop of the Diocese and a record of my official acts is appended to this Address to be printed in the *Journal*. I will, as usual, refer to some special features of our Diocesan Work and especially those over which I have some supervision.

The Church Farm School.

The Church Farm School has had a very successful year as far as its administration and the progress of the work is concerned. If the Trustees could only have sufficient financial assistance to pay the mortgage indebtedness and erect proper buildings they feel confident that the School would soon approach a self-supporting basis. The second class was admitted this spring, coming from various parishes in the city. All boys are received for the first year as probationers, and if they respond to the training of the School are entered as permanent students until they graduate. The members of the class admitted last spring have now started training for their various trades: farming, horticulture, carpentry, cabinet making and engineering. Two dormitories have been built during the year, and it is hoped that another will be erected this coming summer as well as a machine shop and a house for the Head Master.

The School has now under cultivation more than three hun-

dred acres of ground and hopes that from the crops and stock much of the overhead charge for this year will be provided. The outdoor life of the boys, though helpful in many ways, is most marked in their physical condition. Visitors to the School are always welcome, as the work must be seen to be truly appreciated. The School is located on the Lincoln Highway adjoining St. Paul's Church at Glenloch, Chester County, in which ten of the boys will be presented for Confirmation on the first Sunday in June. Pledges are needed towards overhead charges and scholarships of $200 for maintenance.

The Church Extension Fund.

The Church Extension Fund was organized in 1914 and the first Call was issued in May, 1915. This is the only fund in the Diocese on which the Bishops can call for assistance in the purchase of lots, erection of chapels, parish houses or rectories. Until a month ago we had less than 200 contributors to the Fund, and the total average amount received from each Call was about $1600. We would again emphasize the fact that the offerings given in our parishes for Diocesan Missions are used to pay salaries of missionaries and other workers and that no apportionment is made for Church Extension in securing sites or for the erection of buildings. For these we must depend on the voluntary contributions of our people and the Church Extension Fund affords the best method of making a definite pledge for such a purpose. Surely it would not be too much to expect that out of 65,000 communicants, thousands could afford to give an average of $5 per Call three times a year. If 25 per cent of our communicants would give from $1 up per Call we would not need to make any other appeals in the Diocese for building churches, parish houses and rectories, as with such a fund a constructive plan could be adopted that would systematically provide for all our needs. During Diocesan Week of the Every Member Canvass about fifty new pledges were sent in from the Germantown center, and within the past few weeks a number have been sent in from St. Paul's, Chestnut Hill, which will materially add to the receipts on future Calls. We have asked the Diocesan Committee of the Woman's Auxiliary to secure pledges for this Fund and we bespeak for their effort the hearty co-operation of the clergy and communicants of the Diocese. Pledge cards may be found on the Bishop's desk. During the four years that the Fund has been in existence we have aided in purchasing three lots, erecting four parish buildings and securing three rectories. The Call issued last week will be used for the purchase of a house as a center for Missionary Work among the Jews.

Applications are already in for two calls for the convention year 1919-20; one for St. Cyril's Mission, Coatesville, and one for a rectory for St. Gabriel's. The great assistance given by this fund may be well illustrated in the progress of the latter mission. One call was for the purchase of a lot, a second of the erection of the parish building, and when the third is issued it will be a rectory.

Brotherhood of St. Andrew.

As Chaplain of the Local Assembly of the Brotherhood of St. Andrew I sent a letter a few months ago to every clergyman of the Diocese in whose parish or mission there was not a chapter, urging them to consider the advisability of forming one. The Brotherhood rendered a noble service during the war,

work admirably, permitting the agreed upon order of business to be run off promptly. The thanks of the entire membership of the Convention are due Mr. Caley and his associates for their indefatigable attention to these important details upon which the success of such a gathering so materially depends.

It is a question, however, which the Convention itself should seriously consider, whether the necessary business can any longer be satisfactorily concluded with a two days' session. As it happens now, not a few of the very important activities of the Diocese—Commissions—such as Social Service, the Board of Religious Education, to name but one or two—are crowded into the last minutes of the Convention, their reports presented only by title, their well-considered recommendations considered but by a small minority of the deputies, more than that, new business of vital moment is often crowded out altogether from lack of time. The fact is, the Diocese has grown, its activities and possibilities have correspondingly expanded, and, if the Convention is thoroughly to function for the purposes for which it assembles, at least an additional half day should be added to the appointed time for its deliberations.

In contrast to the last two sessions, this Convention was marked by the presence of the many absentees of whose activities in the different branches of the government service the Diocese has been so justly proud. In fact, had the Rev. Dr. Jefferys and Mr. Franklin S. Edmonds only been with us our numbers would have been practically intact. An interesting "exhibit" of the war service of our clergy was given at the opening service on Tuesday morning, the celebration of the Holy Communion, when a score or more of those who had served here and abroad as chaplains, etc., were vested in the Chancel as the Choir. Bishop Rhinelander was the celebrant at this service, assisted by Bishop Garland and the Rev. Drs. Perry and Richardson, the Rev. A. H. Hord acting as the Bishops Chaplain. The service was dignified and impressive in its simplicity and the number of the delegates receiving was unusually large. During the service the Bishop read the Necrology—the list is printed on another page—and offered appropriate prayers.

Immediately after the service, the Bishop delivered Part I, of his Convention address, a stirring appeal for an extension of the Church's interest in classes of our population for which at the present time we are doing little or nothing.

At the appointed hour, a quorum of both orders being in attendance, organization was effected by the selection of the Rev. Chas. L. Fulforth as Secretary, and the Rev. Charles S. Lyons as As-

sistant Secretary. Thenceforth, to the hour of final adjournment late Wednesday afternoon, the time was fully occupied with diligent attention to the prescribed business.

Our limited space precludes any attempt at a detailed account or even a measurably complete summary of the proceedings of the sessions. Will they not be written out fully in the Journal, where all who may read and ponder them to their heart's content? Suffice it to call the attention of our readers to a few things of exceptional interest.

The Executive Council.

Presumably this convention will go down into our Diocesan history as memorable for the creation of an Executive Council to be composed of the Bishop and Bishop Suffragan, ex-officio, seven clergymen and seven laymen, appointed by the Bishop "on the advice and with the consent of the Standing Committee;" and eight clergymen and eight laymen elected by the Board of Religious Education, the City Mission, the Convocations and various other groups representative of predominant diocesan activities. The duties and design of the Council, the method of selection and all other particulars are defined in the Canon which was adopted and which is printed in extenso elsewhere in this issue. Great things are expected of this newly created piece of machinery and its inception and workings will be watched with interest by the entire diocese. We commend for it a careful study of the Canon.

The City Mission.

The reports of two other committees were anticipated with special interest, and the outcome of their recommendations was in doubt We refer to the report of the Special Committee on the relation of the City Mission to the Convention, and that of the Diocesan Committee on the Church Pension Fund. As to the former, the Convention placed itself on record as ready and desirous to have the City Mission take the necessary legal steps to so amend its charter that the Convention may become the corporators of the City Mission. It also passed the proposed Canon dealing with the nomination by the Convention of persons to be elected to membership on the Board of Control of the City Mission, thus making progress towards the desired consummation of making the City Mission a Diocesan activity under the Convention.

The Church Pension Fund

The Diocesan Church Pension Fund Committee reported the names of the clergy of the Diocese for whom the Pension Fund Assessments had been fully paid at the date of the report. This showed that whereas in the country and I feel confident that wherever its advance movement receives the warm and sympathetic encouragement of the clergy much good will be accomplished. In these days, when we have a multiplicity of organizations, it is well to encourage one that has stood the test of time, one thoroughly loyal to the Church and which has a spiritual ideal relating it with our missionary work.

Boy Scouts.

I am informed that in the City of Philadelphia we have thirty-seven troops of Boy Scouts in our parishes—there are a number of others in the Diocese outside of the city. The Scout idea is not an organization like the Brotherhood. It is a *movement,* and I desire to call the attention of the clergy to this fact as there seems to be a great deal of misunderstanding about it. When the Church adopts this movement and its program it becomes part of the parochial life and the parish has discretionary power in the selection of leaders, the rules of membership, as well as in guiding the policy and activities of the troop. The Boy Scout movement has been of inestimable value to our boys mentally, physically and spiritually. As a method of interesting and helping them it is warmly commended to the consideration of the parishes where troops have not been formed.

Italian Work.

In our missionary work among Italians we cannot show much progress during the past year owing to the conditions due to the war. Many Italians were serving in their own country and in our national army. The most serious drawback, however, as far as our chief mission, L'Emmanuello, is concerned, is its location and equipment. It is not in the best neighborhood for such work, nor is it properly equipped. We should have a large Church parish building and rectory located in the center of the Italian population. With such there is no doubt that great results could be accomplished. Considering our present location and the tremendous difficulties under which the work has been done it has been remarkably successful and has a great influence in the Italian community.

In Kensington we rent a house and, of course, are compelled to move from time to time. Here we have only the deacon in charge as, owing to our small appropriation, we have been compelled to release our parish worker. In the Kensington section we have about one hundred families under our care. The average attendance at Church services is thirty and at Sunday School seventy-four. Classes have been conducted during the past few years for boys and for girls, and also two classes in language and civics in preparation for American citizenship, with an average attendance of seventeen. As we are unable to pay a parish worker to devote her time to this mission, some of our classes will have to be abandoned. The work among the Italians and Hungarians at Cedar Hollow, under the general oversight of Dr. Prevost, is progressing favorably, and a Sunday School has been opened with a good attendance.

Church Work Among the Deaf.

The work at All Souls' Church pursues the even tenor of its way. It was, of course, materially affected by war conditions owing to the high cost of living, but otherwise the war made little difference as the men of the congregation could not serve in the national army. There are two objects in which the con-

gregation is at present specially interested. One is an addition to the Endowment Fund. For years they have been saving a little money through a building and loan association and have put in my hands this morning $1000 to give to the Trustees of the Diocese; also another $1000, $500 of which was a legacy to be divided between the parish and the Clerc Literary Association. This was also invested in a building and loan association and now amounts to $1000. With these additions the Endowment Fund will be nearly $10,000. We should encourage additions to this endowment as it will undoubtedly be needed in the future. The second object is the purchase of a rectory. About a year ago we could have purchased a house adjoining the church for this purpose. We do not claim that the present moment is a propitious time to buy, but I wish that some interested person would authorize us to secure such a house at the first available opportunity. I feel certain that if the members of this Convention would attend service at All Souls' Church and see the good that is being accomplished there for these silent brethren they could not fail to be intensely interested and do everything in their power to help in this splendid work.

I was also appealed to this morning to present to you the imperative need of securing deaf mute candidates for the holy ministry. During the past year we lost by death two of our hearing clergymen familiar with the sign language and one of the most brilliant of our deaf mute clergymen. In order to secure candidates, we must have a fund for their support in addition to their scholarship in the Divinity School, some assistance must be given to them as they cannot act as layreaders and receive remuneration for such service. I therefore appeal for at least $300 to use in assisting two students to study for the holy ministry.

Church Work Among the Jews.

The Commission on Church Work Among the Jews has realized for years that no constructive work can be done until we have a properly equipped Christian Synagogue. But so far we have appealed in vain for funds with which to erect such a building. We have made every possible effort to secure abandoned churches suitably located, but without success. No lasting results can be secured as long as we are compelled to use the basement of a church as temporary quarters. The committee has, therefore, decided that it is imperative to purchase a house to be used as temporary quarters until such time as we can erect a proper edifice. For this purpose we will need at least $7000 or $8000. We have appealed to the Church Extension Fund and have been promised the proceeds of the Call issued last week. In addition to this, through the generous offering of St. Paul's Church, Chestnut Hill, on Good Friday, we have received $550 for the Building Fund ($500 of which was from a communicant of the parish), $52.32 from St. Mary's, Wayne, and a few smaller offerings from several parishes, amounting to about $50. We have also a pledge of $1000 from the Advancement Society, providing we can raise the balance. We, therefore, appeal for voluntary offerings of four thousand dollars.

You have little idea of the discouragements which must be borne by a missionary at work among the Jews and the trials and tribulations through which every Jew must pass before embracing Christianity. In our present quarters we conduct a

try as a whole assessments had been paid for over 98 per cent of the entire body of active clergy, in this Diocese only 83 per cent had been paid. In some cases payments had undoubtedly merely been delayed, but in the cases of a number of missions and weaker parishes there had been failure to forward their proportion of the assessments. This is a serious matter for the clergy, the effects of which may be felt by them or their families many years hence, for the payments ultimately made to a clergyman or his family are diminished insofar as there has been failure in the past on the part of any parish or mission to pay the full assessments.

The Committee again brought forward a proposition from the Church Pension Fund, Central Office, for the merging of our Christmas Fund with the Church Pension Fund. It was treated with even less courtesy than heretofore, being tabled, after a few trenchant remarks by Mr. F. A. Lewis, who pointed out that that no real reasons for the proposed merger had been brought out. The fate of this annual effort of the Central Office to secure possession of our local fund reminds one of the experience of the intoxicated gentleman who endeavored to force his way into a wedding party to which he had not been invited. The first time he was firmly, but gently put out; the second time he went in he was put out firmly, but not gently; the third time he was violently thrown out, and when someone picked him up in the street he remarked, "I really believe they don't *want* me in there." Similarly, in due time the Central Office will probably realize that the Diocese of Pennsylvania, does not wish to have the Church Pension Fund secure possession of our much-coveted Christmas Fund, which, in the future, is quite likely to prove of great value to clergyman whose cases cannot be taken care of by the Church Pension Fund.

The New Hymnal.

In a supplement to their report the Committee explained the purpose of the methods employed by the Church Pension Fund in publishing the New Musical Hymnal. Of the two resolutions appended to the report, the one commending the musical Hymnal to the Diocese was adopted, but for the other, which expressed "the hope" that the authorities might see their way to giving us an edition in words only, the following was substituted, and adopted by an almost unanimous vote:

"Resolved: That the deputies to the General Convention from the Diocese of Pennsylvania, be directed to present to the General Convention a Memorial from the Diocese of Pennsylvania, praying that the General Convention will

provide for the prompt publication of the new Hymnal in editions with words only, and in a variety of sizes and at a variety of prices as has been customary heretofore."

CLERICAL SALARIES.

The Committee on this subject bought in a majority and a minority report, the former signed by four members, and the latter by one member. All agreed that something must be done at once to relieve the dire need of many of the clergy, some 67 of whom receive less than $1500 a year and rectory, and who average only $1142. The Committee recommended, and the Convention adopted a resolution requesting the Bishop to issue an appeal to the laity of the Diocese for $24,500, the amount calculated to be necessary in order to aid the clergy who for the past year have received in salary less than the equivalent of $1500 and rectory, the fund to be distributed in accordance with individual need by such agency as the Bishop may elect. Where the majority and minority parted company was in attempting to find *reasons* for the inadequacy of clerical salaries. One explanation offered by the minority report was that many vestries and congregations were so eager to meet their missionary apportionments that they took but little interest in paying their clergy living salaries, or made themselves financially incapable of doing so. We wonder. And we wonder if that is the reason why some highly-paid rectors do so little to interest their people in missions. Perhaps they fear the people will be carried away with enthusiasm and forget to see that their salaries are paid. The majority declare their belief that the root reason why many, or any, salaries are insufficient is because the rector or missionary is regarded as the officer, or employee, if you will, of the parish or mission, rather than as the representative of the Church in the whole Diocese, with the result that his support is dependent upon the parish or mission instead of upon the Church in the Diocese. There can be little doubt of the correctness of this conclusion, though what to do about it is another matter.

A suggested explanation (reported, but not endorsed by the majority) of the failure of the laity to pay adequate salaries, namely, that they kept the salaries as low as possible because there was no practical method of reducing higher salaries, should parish income fall off, or of severing relations with the rector, should the interest of the parish so require, roused something like consternation, if not bitterness in the minds of a great many of the clergy, for the possible remedy suggested was the adoption of a limited tenure of office for rectors, with definite periods or readjustment of

Sunday evening Gospel service. The hall seats about 75 and the attendance is fluctuating; occasionally it is filled and at other times there are only a few people, the average attendance being about 20 to 25. Mrs. Zacker, the wife of the missionary, conducts a Woman's Sewing Guild and a Children's Sewing Class with great success.

The most important part of our work, however, has been the open air services. Last summer forty-five were held in Philadelphia, on Saturday evenings and Sundays in Jefferson Square and on Thursday evenings on Girard Avenue. The average attendance at these meetings was about 500, though at times more than a thousand were present. During the past year our missionary has visited over 300 homes and in this personal contact and establishing friendly relations our most important work is done. All this preliminary work will bear fruit when we have a proper place for ministering to the needs of these brethren of the Lord. In some homes meetings have been arranged by inquirers and the missionary invited to come and address them. The missionary also holds a monthly meeting for Jewish Christians in his own home. There are about 35 to 40 of these living in different parts of the city.

Since the last Convention Mr. Zacker has addressed 32 meetings and congregations, pleading for Jewish evangelization, and considerable interest has been aroused. But though these addresses have resulted in large parochial offerings, in almost every instance they have gone towards paying the apportionment for Diocesan Missions and have not helped to provide a place to do our work.

Our local Commission has adopted a form of permanent organization for a national movement for work among the Jews, and at the last meeting of the Provincial Synod this was endorsed and the General Convention was memorialized to recommend the Board of Missions to include the work among the Jews as a part of the new bureau of Immigration and Work among Aliens.

The Rev. Llewellyn N. Caley was appointed Chairman of our Diocesan Commission to take the place of the Rev. J. B. Halsey, who faithfully served in that position for many years.

CONVOCATIONS.

West Philadelphia.

For the first time since it was organized St. Titus' Mission has assumed the responsibility of paying part of the salary of the minister in charge. In addition to raising the money for its current expenses, beginning with April 1st the Mission sends to the Convocation Treasurer a check for $40 to apply on the salary. The congregations have trebled in the past year and there is every reason to hope that the amount of the appropriation from the Board of Missions can be reduced each year.

Chester.

Since the last meeting of the Convention the Rev. E. G. Knight was appointed priest in charge of the Chapel of the Incarnation, Drexel Hill. The Mission has made great progress in the past year; on Easter Day 75 received the Holy Communion; the church was packed, and on Easter Sunday evening 145 were crowded into the little temporary building, which seats 100. The communicants at Drexel Hill are insistent that they must have a parish house at once, which can be used as a

temporary church and for parish purposes until a church is erected. Such a building would cost about $20,000. A few months ago they made the proposition that if Bishop Rhinelander and I would agree to raise one-half of the amount they would do the same. They would agree to raise $5000 for the building, all to be ready at the time it is erected, and an additional $5000 within three or four years from that date. Knowing the great need at Drexel Hill we could not decline the proposition. It is the first time in the history of the Diocese that a Mission has come forward in this initial stage of the work, offering to raise so much money by its own efforts. The Bishop and I have, therefore agreed, on behalf of the Diocese, to raise $5000 at once and after the mortgage of $10,000 is placed on the property to see that $5000 additional is raised within a few years, when the congregation will be ready to redeem its promise. The offerings on Easter Day towards the share of the congregation amounted to $2000, and the congregation has now on hand entire amount of the first pledge of $5000. We have on hand towards our pledge the proceeds of a Church Extension Call amounting to about $1700, so that we are responsible for raising within the next few months an additional $3300. We commend this also to your generous consideration. This agreement establishes a new principle in our missionary work and one which I venture to think should be adhered to in the future. I do not think that we should erect permanent buildings until a local congregation shows itself sufficiently interested to raise its proportionate share of the expense involved. All who are cognizant of the progress at Drexel Hill will agree with me that they have done their share and I know that you will not fail to do yours.

During the past year we have purchased rectories at Collingdale and Highland Park. The congregation of the latter promised to raise $1500 towards the purchase and this amount has been paid to the Treasurer of the Convocation, the last $500 being received within the past week. This congregation has always shown a disposition to raise the largest possible amount before asking any assistance from the Diocese.

Every Member Campaign.

Although it is a month since the Every Member Campaign closed, it has been difficult to get in definite tabulated reports so as to give a full account of the results. About one hundred parishes and Missions in the Diocese were organized for the campaign and about eighty-five of these made the financial canvass, though a few followed their own individual methods and with poorer results. Fifty-five of the Parishes and Missions followed the plan recommended by the Executive Committee and in these the results were encouraging and in some of them really remarkable. I have a complete tabulated report of fifty per cent of the parishes conducting the campaign in accordance with the plan of the Executive Committee and it is interesting to note that one-third of these have increased their offerings over fifty per cent. Of the thirty-seven Parishes and Missions whose reports are so tabulated that they can be correctly figured the increase for parochial purposes amounts to $37,000 and for Missions to $18,000. This makes an average increase of $1500 for each congregation and as fourteen of these are Missions or small Parishes receiving aid from the Diocese I have little

salary or of severance of relations. To the clergy, suffering from a failure to receive the hire of which the laborer is worthy, this seemed about as comforting a prescription as if a man suffering from a headache should be advised that a severance of the relations between his head and body would remedy his troubles forever! The subject of the tenure of office of the clergy is far too important, delicate and complicated a question to be dealt with in the cursory manner of the Committee, or by laymen alone in any manner, and this the Committee recognized suggesting that a new committee consisting of five clergymen and five laymen be appointed to consider not only the question of clerical salaries, but also the relationship between the clergy and the parishes, and of both to the Bishop and the Convention, and to report, with such recommendations as to them may seem advisable, to the next Convention. The Convention, however, while authorizing the appointment of the above committee confined its duties to considering and reporting on the question of clerical salaries, eliminating all mention of the other matters in the suggested resolution. Of course the committee can report on these matters if they think that they are involved in the question of clerical salaries, but they are not instructed to do so, and if they should do so the presence of five clergymen on the enlarged committee would influence the report that would be brought in.

Candidates for the Ministry.

On behalf of the Committee of which he is the chairman, Dean Bartlett presented a most illuminating report dealing with the pressing question of the proper support of those who have been in government service and are now looking forward to entering the Ministry. The whole subject is being dealt with most thoroughly, and vigorous steps are to be taken to solve the acute problem in the immediate future. The plans call for and deserve the active interest of all our people.

Diocesan Missions.

For once, the great subject of *Diocesan Missions* approached (we speak with reservation, for it did not reach it) the position in the proceedings of the house, its relative importance deserves. The report of the board was read by the Secretary in full at the noon hour of the second day with the entire membership of the Convention present. This was a decided advance on former years when it has been presented at an evening session with practically the bulk of the membership absent. The Budget for the ensuing year was adopted by a formal vote of the entire convention with a full knowledge of the import of its action in asking from the diocese

the sum of $50,000. Many besides the writer will regret the abandonment at the last minute of the proposed Roll Call of the representatives of the parishes and missions so much desired by the board and which would have so strikingly have clinched the vote. The difficulty was that no parish or mission knew what its share would be.

During the sessions, the Convention was favored with addresses from the Church's representative at State College (Rev. Mr. Zachary) who made a most favorable impression and added many friends to the interesting and constructive work done at this strategic center; the Rev. Dr. Robt. W. Patton, who dwelt eloquently upon the possibilities of the proposed nationwide drive of our Church; and from Col. Hutchins.

Rev. S. B. Booth, on behalf of his fellow chaplains, spoke feelingly of the support they had received from the Church at home.

The War Commission.

Through Dr. Montgomery, our War Commission made a detailed report of its admirable work on behalf of our diocese in the various camps here and abroad. This report in full is to be widely circulated through the parishes and should receive the thoughtful attention, as the War Commission itself deserves the heartfelt thanks, of the entire diocese. Theirs is a record of which we may well be proud. The report modestly sets forth an exceedingly difficult task excellently performed.

The Elections.

A list of the persons selected for the various offices in the gift of the Convention appears elsewhere in this issue. The chief interest appeared to center about the choice of clerical deputies to General Convention, seven ballots being necessary before the required number were chosen. That Pennsylvania will be adequately and honorably represented next October, at Detroit, it is only necessary to name the successful candidates, Rev. Drs. Tomkins, Foley, Jefferys and Rev. Mr. Caley; Messrs. F. S. Edmonds, Morris Earle, Arthur Newbold and George W. Pepper. On a succeeding ballot Rev. Drs. Bartlett and Mockridge and Messrs. R. D. Brown and A. D. Parker were chosen as Alternate Deputies.

The State of the Church

Following the custom of the General Convention, there was presented this year what was in many respect a survey of the Diocese in the form of a report on "The State of the Church in the Diocese." An admirable committee had undertaken this work and had evidently done their work with thoroughness. Their findings, though not always encouraging, are deserving of careful doubt that when the others come in they will easily duplicate this record.

When we organized the campaign it was frequently stated that the chief result would not be the financial return. It is true that the Every Member Canvass did show us more clearly the financial resources of the Church, but its main object was that we might have a clearer undestanding of our spiritual resources. It is doubtless true that many Parishes and Missions received little inspiration or help from the campaign because they took no interest in it, and it is also true that a profound interest was awakened in those centers where the clergy and congregations attended the meetings. If every member of the Church in the Diocese had done their part to make a success of the effort the result would have been truly remarkable. The Parochial and Diocesan Weeks were very helpful in giving to parishioners some knowledge of the local and Diocesan needs. One evidence of this is seen in the increased interest in the Church Extension Fund. Of the cards already tabulated there are over 2500 who have signed to use family prayer. Now that the canvass is over we should not feel satisfied with increased financial returns, but think of the duties that lie before us. May I suggest that there is need of visiting in every Parish and Mission, not only at the time of an Every Member Campaign but throughout the year. There are but few laymen in this Diocese whom I personally know who visit in their Parish, calling upon the sick and the strangers and seeking those who do not come to church. Of course there may be others not known to me personally, but I feel certain that a band of men and women who would do this work in every Parish and Mission of our Diocese and who would do it as part of their spiritual service would be a tremendous help in the upbuilding of the Church.

I cannot leave the subject without also stating that there is much need for personal service in the Missions of our Diocese. We always need volunteers, both men and women, for hard work, which, however, brings its compensation in the knowledge of the good that is accomplished.

The Every Member Campaign is over for the present, but let us not forget that it was a campaign *for personal service,* and if lasting results are to be achieved and our latent resources used in the service of the Church, the work has but begun—your personal service must be given for the upbuilding of the Church of Christ.

The Philadelphia Divinity School.

For the past two years the Bishop has announced the progress in the plans of the Divinity School, the purchase of the new site and the sale of the old property. As Chairman of the Committee on Plans I may now announce our hope that plans for the erection of a group of buildings worthy of this Institution will be adopted in the immediate future. During the Civil War, and at its close, most of the funds were contributed for the foundation of the School and its equipment, and it is confidently expected that at the present time we will be ready to follow the good example of our fathers.

I cannot think of any more worthy memorial for men who gave their lives for God and humanity, or any nobler thankoffering for those who have safely returned to their homes,

than to aid in the permanent establishment of such an Institution to provide for spiritual ministrations.

The work of the ministry is near to the heart of everyone who loves his Church. Let us put some manifestation of our love into a warm and generous support of this effort to erect and equip an Institution that will worthily express our highest ideals and train men for the Holy Ministry for the generations yet to come.

There are many other worthy needs that could be presented, but time would fail me to enumerate them. I commend them all to your interest in prayer, giving and service and "beseech you that ye walk worthy of the vocation wherewith ye are called," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

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study. They brought to the attention of the Diocese the significant fact that many of the city parishes stood in need of further clerical help which their finances at present do not warrant. By reason of this report, the Convention, by resolution, authorized the appointment by the Bishop of a special committee of three clergymen and four laymen to raise a fund to be known as "The Assistant Clergy Fund" to provide assistants in such parishes of the Diocese as need them but are unable, unassisted, to provide them. This fund, when raised, will prove a splendid complement to the Sustentation Fund (which supplements by grants the otherwise inadequate salaries of rectors of parishes.)

And so we might go on, picking out here and there one and another of the admirable reports which were presented to the Convention. That the Diocese possesses clergy and laymen alike, who are alive to the present day issues, is abundantly evident to those who will study the reports in which are set forth the activities of the Social Service Commission or the Board of Religious Education. It is to be hoped that some way will be found to place each of these suggestive reports in the hands of a large number of our people rather than to have them simply buried as Appendices in the Journal. (Why should not these and similar parts of the Journal be bound up together as a pamphlet for general distribution? The cost would be relatively small, while the ensuing benefit to the respective activities thus described might be very great. We commend this suggestion to the Committee on Publicity from whom, let us say frankly, the Convention expected a fuller and more satisfactory report of actual accomplishments than we were favored with.) This must end our Summary—if such an ambitious description can be applied to this rather haphazard account of some of the things which engaged the attention of the Convention during its recent sessions. Our space is exhausted, possibly the patience of our readers as well. As a diary of what actually happened we are fully aware of how very incomplete what we have written is. It is to be hoped, however, that sufficient has been put down to justify the statement with which we started that this 135th Convention will stand out as one of the epoch-making gatherings of the Diocese because of its "forward look" and its resolve to the extent of its ability "to make things better."

B. S. S. AND F. C. H.

THE ALLEGED RESOLUTION ON PROHIBITION

Soon after the close of the Convention the members thereof were mystified, and many Church people surprised by seeing in the newspapers what purported to be a very long, dogmatic and rather bombastic resolution, contending that Prohibition is contrary to the teachings of Scripture and of the Church, and that the action of the Convention of 1918 in endorsing National Prohibition was the action of only a few. In several reports it was stated that this resolution had been offered in the recent Convention, and many people may have supposed, from a hasty reading of the headlines, that it was adopted by the Convention. The facts of the matter are as follows. The author of the protest inquired of the Committee on the Despatch of Business, some days before the Convention, how he might bring such a resolution before the Convention. He was told to send it to the Committee, or, if he preferred, to offer it at the opening session, when it would be referred to the Committee and the Committee would assign it a place on the Order of Business. He declined to do either, stating that he would offer it in the Convention when it suited him to do so. Apparently it did not suit him to offer it, for it was not offered at all in the Convention, but it did get into the hands of the representatives of the press, and thus found its way into print in a manner most misleading to the people and most unfair to the Convention, for had it been presented to the Convention the latter would have been able to have expressed its opinion of the document and would have been able to have rejected it, if for no other reason, for its manifest misrepresentation of the action of the Convention of 1918, as the "action of a few," for the Journal shows that the vote last year, taken after full discussion, was 178 to 37 in favor of ratification of the Prohibition Amendment. It is much to be hoped that "resoluting" through the press will not be attempted again.

NECROLOGY

Of Bishops of the Church,

Charles Sanford Olmstead
Francis Key Brooke
James Bowen Funston
Arthur Llewellyn Williams
Robert Atkinson Gibson
Frederick Courtney.

Of Priests of this Diocese,

Thomas William Davidson
Edward Stuart Hale
James Wiltbank Robins
Harry Ingersoll Meigs
Charles Cartwright Waugh
Thomas Jefferson Taylor
William Robert Turner.

Of Delegates to the last Convention,

Joseph Hartshorne
George Todd Moxey
Thomas Moore Hart
Milton Birch
William Clayton Newell
Abram Robinson McIlvaine
William Bender Wilson
Charles Henry Wagner.

Of Delegates to former Conventions,

William F. Allen
D. Wilson Chambers
Charles Platt, 3d
Benjamin Franklin Pepper
John Brinton White
John Worrall Pepper
John DaCosta Newbold
Edmund Ashton Souder
Henry D'Olier
William Perkins Fenton.

THE CHURCH COMMITS ITSELF TO A GREAT FORWARD-LOOKING MOVEMENT

In keeping with the newly-awakened, forward-looking church of today, the Protestant Episcopal Church has committed itself to a three-year spiritual, educational and financial campaign on a parity with its place in the religious life of the world for the purpose of strengthening and consolidating its work in its present fields and under-

taking new tasks in hitherto uncultivated fields.

It is proposed to raise a large sum, running into the tens of millions of dollars, in the three-year period, the larger share of which will be spent at home, but with an adequate sum left to further the work of the Church in the foreign mission fields. Among the ends to be accomplished in America through the raising of the money are: furthering the Church's work among the immigrants; obtaining and training recruits, both clerical and lay, to carry out the increased work before it; building up and strengthening the churches materially; and finding a real substitute for the saloon.

Back of the material results to be obtained, and as the underlying motives of the whole movement, is a spiritual awakening through exerting the full spiritual power of the Church upon the whole, world-wide task now confronting it.

Profiting by the experiences of the government in successfully putting through its Liberty Loans and its various war tasks through the united backing of the nation, the Episcopal Church is preparing to enter the campaign on a national scale and with, it is hoped, the united backing of every Diocese and Missionary District so that the final accomplishment of the undertaking will result in a reawakened spiritual life in every branch of the Church organization.

That such a united co-operation will be accorded the campaign is indicated by the immediate and hearty response which met the first announcement made by the Board of Missions. More than seventy-five of the Bishops have endorsed the move. It is believed that the others will do the same as the program now being actively entered upon is not entirely new to them, it having been broached during the war but postponed until the signing of the armistice.

On April 23, the Pittsburgh Diocesan Convention, after hearing the scope and purpose of the campaign explained, pledged its support and co-operation and a committee of three was appointed to advise with the Rt. Rev. Cortlandt Whitehead, Bishop of the Diocese, to select a diocesan committee of organization and survey.

The purpose of the national campaign have been officially presented as follows:

1. To bring the spiritual power of the Church to bear upon the Church's whole task.

2. To secure and train an increased and adequate number of people for Christian leadership—clerical and lay.

3. In consultation with the proper authorities, to care for the financial needs of all the Provinces, Diocese and Missionary Districts of a missionary, religious, education or social service nature.

4. To care, on a yearly basis for three years, for the financial needs of all the General Boards, including such general agencies as the Girls' Friendly Society the Church Periodical Club, etc.

Every general agency of the Church will be included in the campaign. The Board of Missions, The General Board of Religious Education and The Joint Commission on Social Service; the two auxiliaries of the Board of Missions, the Woman's Auxiliary and the American Church Institute for Negroes; also such organizations as the Brotherhood of St. Andrew, the Girls' Friendly Society, etc.

In preparation for the actual campaign a survey will be made of all the work of the Episcopal Church at home and abroad, covering all departments of the work, to ascertain what work is now under way, how it can be improved and what new undertakings should be entered up; committees will be formed in each Diocese to co-operate with the Bishop and the National organization; and a combined budget will be made up, based upon the survey, covering all the needs of the general agen- Diocese. Hence it will be seen that cies and, if the Bishop approve, of each the exact amount to be raised through the national campaign cannot be told until the surveys are all in.

The every member canvass will take place late in the fall and in the meantime a program of education and inspiration will be carried on throughout the whole Church.

The campaign is in charge of the Campaign Executive Committee consisting of Bishop Arthur S. Lloyd, the treasurer of the Board of Missions; Miss Grace Lindley, Rev. Dr. Robert W. Patton, who was named as National Director, and Rev. R. Bland Mitchell, named as manager of the Central Office which has just been opened at No. 124 East 28th Street, New York City.

In accordance with a resolution adopted at a conference of speakers and others at a conference of speakers and others at Washington, D. C., on April 24, the Executive Committee may be enlarged to include a representative of the General Board of Religious Education and of the Joint Commission on Social Service.

The National Director, Dr. Patton, and others associated with the movement, are presenting the needs and purposes of the campaign to the various diocesan conventions wherever it is possible to arrange for a hearing and they report a genuine spirit of co-operation and of appreciation for the need of a reawakened spiritual life throughout the country.

THE CANON ON THE EXECUTIVE COUNCIL

SECTION. 1. There shall be an Executive Council of the Diocese, consisting of the Bishop, who shall be chairman *ex-officio*, the Bishop Coadjutor and Bishops Suffragan, if there be such, and thirty-two members, whose duty it shall be (a) to consider such needs and opportunities of work as may arise in the Diocese between the sessions of the Convention; (b) to study and formulate plans regarding the same, and to make recommendations concerning them to the Bishop or to the Convention, at their discretion; (c) to further the correlation of the Church activities of the Diocese, and (d) to execute such undertakings not otherwise provided for by Canon, as may from time to time be committed to it by the Bishop or by the Convention.

SECTION 2. The members of the Executive Council shall be chosen in the following manner:

At the first meeting subsequent to the adjournment of each annual Convention, each of the six Convocations and the Board of Religious Education and the City Mission shall elect one clergyman and one layman as members of the Executive Council.

Subsequent to the adjournment of each annual Convention the Bishop, with the advice and consent of the Standing Committee, shall appoint two persons, one clergyman and one layman, for each of the following groups from among persons interested in the work represented by the group:

1. Evangelism and Rescue Work.

2. Work among Colored People.

3. Work among People of Foreign Languages.

4. Work among the Aged, Dependent and Defective.

5. Church Hospitals, Dispensaries and Convalescent Homes.

6. Social Betterment.

7. Business and Finance.

The Bishop shall also, with the advice and consent of the Standing Committee, appoint two members at large, one clergyman and one layman.

SECTION 3. The Executive Council, at its first meeting after the Convention under the call of the Bishop, shall organize, elect a secretary and such officers as it may determine, and shall resolve itself into such committees as may from time to time be deemed necessary, and shall have power to make such rules as may be necessary for the conduct of its business. The Executive Council shall hold stated meeting in June, October and January and at such other times as it may determine, and also when specially called together by the Bishop.

THE ASCENSION

REPORT OF CHURCH WORK AT THE UNIVERSITY OF PENNSYLVANIA

As the people of the Diocese become more and more acquainted with the fact that our Church is supporting a clergyman as a combined Chaplain and Christian Association Secretary at the University of Pennsylvania, I am glad to have the opportunity to make something of a report of the work.

The College year of 1918-1919 is one of merely a few months. During the autumn we had an army camp here, and so much that was disparaging and rightly so has been said and written about it, that I hesitate to add anything. From the viewpoint of this article, I would just say that it was a time of cursing confusion in which spirit quenching was a continuous process. Little could be done in an organized way for the students of our Church.

Since January 6th, the machinery of St. Mary's and the Church of the Savior has been turned on once more. Five communion services have been held at the former parish. Dr. Johnston's Bible Class has again won its place of significance and the students are finding their way to the regular services. Six students were confirmed and a second class, of about the same number, is now being prepared. Few social evenings have been held. This was deemed advisable owing to the desire, on the part of the students, to crowd all the college activities of the year into five months. This policy has resulted in a lack of thoroughness all along the line of the University's program and we are a part of it. About 20 of our Church students have been engaged in some definite form of social service work. At the annual dinner Bishop Rhinelander, Archdeacon Greig and Dr. George L. Richardson spoke to the students in the way that counts. Although Dr. Richardson has left us in one way, yet we know that he is still a part of our University life, and will add to his ten years of helpfulness here by assisting us in the Bible Class and personal work. A certain number of students have been introduced to the people of West Philadelphia who will be their true friends and advisors, and this must be carried on next year in a wholesale way. Regardless of all conditions, one has the chance here of actually living with these hundreds of men, sharing their activities and helping them individually and collectively as he helps himself revalue the realities of the spiritual life, and make our Lord the standard of truth in this institution.

It sounds quite worn out to say "wait till next year," but two factors are so conspicuous that I know this is not merely a retreat or futile optimism. In the first place the Church of the Saviour has organized a committee of 20 members to see that every necessary person and thing are combined to make it the year when we prove what can be done. The other factor consist of the Diocesan Committee of laymen, of which Mr. William A. Lippincott, Jr., of St. Paul's Overbrook is chairman, who support this phase of home missionary work. The financial support is necessary and requires effort on their part, but I have come to think much more of their support as consisting of an intelligent interest, a willingness to advise, a fixed purpose and a capacity for friendship. They are:

William A. Lippincott, Jr., Chairman,
E. Perot Bissell,
Reynolds D. Brown,
Roland G. Kent,
Francis H. Lee,
Frank H. Moss,
Louis P. Muller,
Carl N. Martin,
Dr. A. Hopewell-Smith.

PRACTICAL CHRISTIAN CITIZENSHIP

Report of a Sub-Committee of the Committee of Forty

The war held out before us something absolutely worth while, and now follows a crisis for the Church, to crystallize the ferment of the world before inspiration disappears and the world itself settles back into the old commonplace. Church people, including the clergy, may not realize this. They are glad the war is over, so that business can go on as before. But the business of life will never again be the same for this generation.

The Church and the Soldier.

There is a present duty at hand in helping to provide employment for returning soldiers, sailors and workmen, including the blind and the maimed. When and as they come from overseas the Church must find these men, and welcome them with a heartiness of greeting that will be absolutely convincing as to its sincerity. They are coming home more serious, and more sensitive to the simple facts of religion; but with less interest in and perhaps less use for the Church as they knew it. The call must now again be as compelling as was the war.

The Church in Action.

The actual truth is, we often have inferior men in the most important points. We have not known how always to draft the right men into the Church's service. Divinity schools must move out into the current of life to study human relations, the better to know them and the better to teach them. There should be added to the study of religion, ritual, dogma, etc., as much as practicable, the history and foundations of our State and Nation; the theory of our laws; the past and present policies as to Sunday observance and amusements; the genesis of labor unions, their status and objectives; the theories and activities of charity; and the developments in arts and sciences, in political economy and finance, omitting nothing that might well be introduced by way of humanizing the courses. It would be safe to reduce the amount of technical analysis and minute study of subjects which have little bearing upon real issues, and encourage students before entering the ministry to learn more of the ways in which people live, that they may have first-hand knowledge of them and thus get the point of view of those to whom they will try to minister. The so-called rare gift of common sense is usually derived from many, many contacts with human beings and the sympathetic following out of a line of investigation into their every-day habits. We must learn the language of the people, for most of them cannot or will not learn ours. And this is difficult and tedious, but we must keep ourselves in that field if we would be successful in securing their attention and their continued interest.

The laity must not view its relationship to the Church patronizingly, as of particular importance only on one day in each week; they could be of much assistance in making it possible for students and the clergy to pursue their first-hand studies of human activities and relationships; supporting them in demanding that there shall be such a single standard in dealings between men as there is in the country's currency; sustaining them in an active, continuing hostility toward proven civic and political abuses; and compelling the same unflagging devotion to the support of the nation as is given to personal affairs.

The Church in Politics.

If the Church is to be of use in raising the standards of the community and of the national ideal, it must influence its members with a simple, honest and deep belief in the fundamental principles of our government as the best form of government yet devised. It should teach them (though without attempting to instruct them as to the political party to which they should give their support) that citizens must consider the details of primary and general elections as among their most important duties, and act accordingly. Just now, patriotic citizens are searching for the most adequate expression, and its continuance and extension, of the fine spirit conceived and born of the world war, in which the Churches definitely arrayed themselves behind the Government. Why should not they line up now, for instance, for Charter Revision in Phila-

delphia? It is admitted that Philadelphia needs a new or a modification of the existing charter. And should they not stand for honest civil service just as unmistakably as for freedom? Illustrative of what might be done by our clergy and parishes in the way of stimulus and education in citizenship, there is appended a form of parochial pledge which may be taken as a model.

Hitherto the Church has honored its own sacraments and ignored those of the State. It has kept its own holy days and slighted the nation's, thus failing to train for citizenship and losing a great opportunity for service. The Church must honor the sacramental system of the State. It must reverence the symbol of its power and direct attention to the fact and the faith for which the flag stands.

The Christian Calendar.

The calendar should be enlarged. The Church began well in making Thanksgiving Day a Church-day. It should put on the calendar the Fourth of July, Memorial Day and Washington's and Lincoln's Birthdays. Especially is it recommended that the coming Memorial Day be observed in our Parish Churches and by our clergy and people in co-operation with all citizens in public squares and playgrounds in memory of our dead who fell in the great war.

Christian Training for Political Life.

It will not do for the Church to say to the State, "Be good," for in a practical sense there is no Church to say it and no State to listen. But Christian men may try honestly and seriously to find out what is wrong and then try to have the wrong set right. How much right-minded, energetic, Christian young men could do to make the political life of the country better and the business of the State go on honorably, it would be difficult to overestimate.

We have put a premium upon the sort of political conditions which we now have. Public life has not been considered a career for the best type of men. There is a call to men who are able to do so to devote their lives to making political careers attractive to the noblest and best of our youth. We need more pioneers who will sacrifice and endure to redeem offices from those who use them selfishly. The work of the Church should be to train its sons to see just as great an objective in achieving pure and clean politics in our own country as in battling in France for those great principles for which the war was fought.

The Function of the Church in Society.

The significance of the Church to Society is something more than a check upon crime and materialism; and in a division of functions, among those institutions which are operative in society, the Church has one supreme mission. That mission is religious. The Church can keep social impulses law-abiding. The Church, better than any other institution, is competent to guarantee sanity in reform, an invaluable element. It is for it to justify itself before the world as a necessary element in the daily life of the world, in terms of usefulness and sympathy and unfaltering progression.

Henry D. Booth,
W. Herbert Burk,
Allen Evans,
Carl E. Grammer,
A. A. Jackson,
Norman V. P. Levis,
James A. Montgomery,
Arthur W. Sewall.
D. M. Steele,
Philip J. Steinmetz, Jr.,
George Woodward, M.D.

Philadelphia, April 19, 1919.

SUGGESTED PLEDGE

I am willing to Register and Vote at Primary Elections; Attend at least one Political Meeting; Help Organize Local Political Meeting; Offer Service on Election Day; Offer my Home for Division Meeting; Offer Motor Car on Election Day; Join a Political Club or Association; Contribute Money or Service—Bureau of Municipal Research Committee of Seventy; Talk Local Politics up and not down; Make Citizenship part of my Religious Life.

Name .....
Address .....
County .....
Township .....
Ward .....
Division .....
Parish .....

COMMITTEE ON FREE PEWS

Duty of the Committee.

The undersigned Committee on Free Pews was appointed by the Bishop to consider and give practical effect to the recommendation of the Laymen's Temporary Advisory Committee "that in all Churches of the Diocese all pews or sittings should be made free at the earliest opportunity."

The Situation.

The Protestant Episcopal Church is frequently regarded as having in general use rented pews or sittings which are barriers to free worship and participation in its services and sacraments. This system results in making people regard our Parish Churches as exclusive and snobbish, where strangers and poor people are not welcomed. For our Diocese the facts are that in April, 1918, not more than 58 out of 187 Parishes and Missions reporting to the General Convention used the pew-renting system. Only 163 Parishes and Missions out of said total of 187 made financial reports for that issue of the Diocesan Journal. The 58 Parishes derived from pew rents only 16½ per cent. of their total annual receipts for all purposes. The pew rents so reported were equal to only 10 per cent. of the total receipts for all purposes of the 163 Parishes and Missions which made financial reports.

While the pew-renting Churches are relatively few in number, and the total annual pew rents is small compared to the total income of the Diocese, or to their own total annual income, yet these 58 churches are largely city churches, having about 50 per cent. of the total communicants in the Diocese and exercise a very wide sphere of influence. Therefore, the pew-renting system is regarded as not only quite prevalent, but very essential for financial support. It has been suggested that the possession of endowments and investments affords an assurance of a free church, but an examination of the chief city churches shows that those with large investments and endowments also retain the pew-renting system. The facts of the situation indicate that it is quite possible to abolish the system when our people make up their minds to take that action and give each Parish the reasonable support its work deserves.

Disadvantages of Pew Rents.

Pew and sitting holders, while legally required to provide but a small part of the total annual Parish revenues, are generally regarded as the owners of the Church, who elect its Vestrymen and dictate its policy, instead of general participation by all the congregation.

The Committee recognizes that rented pews and sittings have been used for founding, and systematically aiding, many of our churches, and providing a regular place therein for persons paying for the privilege. It should be said to the credit of the pewholders that in addition they are often most generous supporters of the Church at large and its Missions, and they are not, as a rule, responsible for the establishment of the pew-renting system. The pew-renting system has had the undesirable effects of keeping some people and their families out of the Church, and discouraging persons of limited means, and strangers, from regular Church attendance. Their personal service might have been exceedingly helpful to the Parish, and in addition they could give some financial support, although

they could not also afford to pay pew rents.

Experience has proven that residents and strangers will not continue coming to a church where they must depend upon the courtesy or favor of others to provide a pew to worship God. Therefore, a number of rented seats will be found unoccupied during services, and many people, instead of being interested in their own Parish, are attracted to free churches, or else become totally indifferent. Nor does the church which labels some portion of its edifice "free" and the remainder "rented" meet the situation, as it emphasizes clearly a class or a money distinction between the people of the same Parish.

PEW-RENTING SYSTEM OUT OF DATE.

Notwithstanding any benefits of the pew-renting system in the past, it is no longer of sufficient importance financially to justify its retention, if the devotion of our members is as great as we estimate it to be. Further, the growth of population and the larger field of service in the church has made the pew-renting system out of touch with present conditions and ideals. That system cannot be in full accord with the underlying freedom of worship taught by Christ and His Apostles, or with the individual responsibility of our Christian profession. If any Parish feels that the pew-renting system is legally essential to protect its property, other means can be found to accomplish that object.

PRESENT CONDITIONS DEMAND A CHANGE.

Regarding our Diocese as a whole, we find we are not attracting the people to the churches, and many of those who are nominally members are performing no active work in its behalf and assuming no financial responsibility for its support. This situation, we believe, would be materially improved by abolishing the restrictive pew-renting system, and giving men, women and children of every Parish, and strangers as well, a sense of ownership in God's house, and responsibility for personal service and support.

The war awakened our sense of national and individual danger, and comradeship, sacrifice and the leveling of religious differences was the result. Our Diocese has just made a universal and successful campaign for prayer, service and giving. With both of these movements it is consistent to ask for the termination of the pew-renting system. Throughout the world there is a great unsettling of minds and actions of men and women, and destructive selfishness and anarchy are endeavoring to destroy the Church and the teachings and practices of its Founder, our Lord Jesus Christ, and His followers. We believe the time is ripe, even at considerable sacrifice, to offer the greatest sense of freedom in worship and service in each of our Parishes, to stir the conscience of men and women to the benefits of the Church, and offset the influence of those who have no regard for life, property or religion. In this way we can help to stabilize and strengthen the beliefs of men and women and incite them to courageously stand for law, order and religion.

RECOMMENDATIONS.

We are convinced that the time has come to ascertain whether the 58 Parishes really desire to continue the pew-renting system. We believe that our people as a whole do not desire any exclusive rented privilege in the church buildings which their fellow-worshippers cannot equally share.

We, therefore, recommend that Rectors and Vestrymen of those Parishes ascertain the views of their people regarding the free pew plan. A trial of free pews can be made without disrupting any sound system of existing Church finance or worship.

If the Rector and Vestry are agreed to test the matter, let them ask the pew and sitting holders if they will pledge themselves to continue paying an amount equal to their pew rents, or sittings, in addition to their regular offerings; and relinquish for general use any pew or sitting now assigned to them. In short, are they willing to give the Parish as much support as heretofore, and in addition unselfishly throw open the pews to any worshipper? In old Parishes where it seems impossible at present to change the charter, then let the individuals pay their customary pew rents, but voluntarily agree that no particular pews or sittings be assigned to them, but be left open to all worshippers. Let this be adopted as a continuing Parish policy.

CO-OPERATIVE SUPPORT OF THE PARISH.

In any of these cases when a majority of the pewholders are willing to consent, do not limit the question of Parish support to them, but ask all parishioners how much each is willing to subscribe, so that the free pew system may be adopted, in which all of them will share.

Give all of them an opportunity to use the weekly duplex envelope system, or to pay subscriptions in advance monthly, quarterly or semi-annually. A Parish requires a systematic and dependable system for support, and there is just as much need for it to have working capital paid in advance as any other undertaking. Based on experience elsewhere, it will give the whole congregation a chance to assist the Vestry and the Rector in raising funds and broaden their interest in the Parish.

We respectfully ask experienced Vestrymen and Rectors not to prejudge the situation, but give the system outlined above a fair trial, and let the people have a full chance to accept the responsibility of deciding the question. Make a strong appeal for each member to undertake a fair share of the support and service of his or her Church. Act with faith and courage. Neither the nation itself nor the Red Cross could sell sufficient bonds or obtain personal service except by a well-organized and enthusiastic canvass. So each Parish must use the efforts of not only its Vestrymen, but all men and women in the congregation, to produce a well-supported, active and useful Church.

Over 70 per cent. of the Parishes and Missions in the Diocese are already free. That percentage is below those of the other Dioceses in our State. The Committee believes the time has come to realize the vision of freedom and comradeship in worship and service, so that our churches will not only be known, but used, as free and open "houses of prayer for all people." This movement in which the 58 Parishes are especially requested to engage is dictated from a sense of responsibility to the great Head of our Church, and an unselfish desire to spread its benefits to every worshipper, whether friend or stranger.

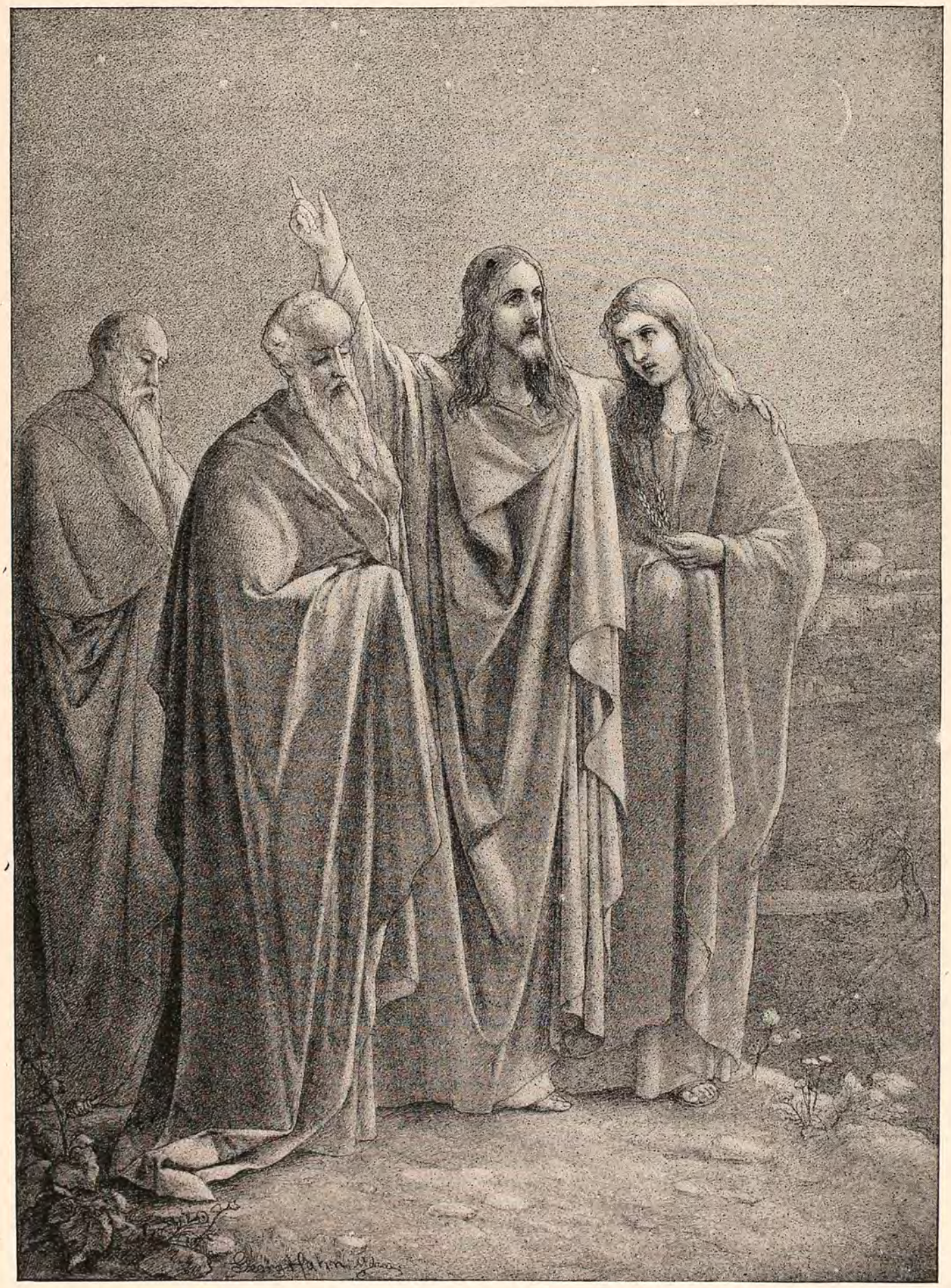
This Committee will, to the best of its ability, answer inquiries, provide speakers and give such further suggestions as Parishes may desire regarding free pews and the amendments of charters where essential. The Committee requests Rectors and Vestries of Parishes in which the pew system prevails to give such publicity to this report in their respective Parishes as will at least result in having "free pews" fully discussed. The Committee realizes that the problem is different in almost every Parish, and therefore will welcome criticisms and suggestions, which may be addressed to any members of the undersigned Committee.

COMMITTEE ON FREE PEWS.

Signed for the Committee by
A. J. COUNTY,
Chairman.

COMMITTEES

W. G. W. Anthony, Clarence C. Brinton,
William J. Cox, A. J. County,
G. H. Dennison, Fred. Gowing,
C. S. Hutchinson, L. J. Morris,
G. J. Walenta, R. Francis Wood,
John W. Walker, Charlton Yarnall,
G. R. Packard.



"In My Father's House There Are Many Mansions"—*John 14:2*

REPORT OF THE BUSINESS SECRETARY OF THE EDUCATIONAL DEPARTMENT

The Educational Room has had a very busy year. Though dedicated and set apart primarily for the use of Mission Study Classes—a Mission Study Class naturally leads to action, members must express themselves in parish and missionary activities—so the room is open to serve.

The first special service for this year was the Advent Call. One hundred and eighty thousand leaflets were distributed, constant information given in the office and over the 'phone, and many letters written. A weekly average of 100 persons came to the room for different purposes.

One hundred speakers have been supplied for Church service, both Sundays and week-days, for women's meetings of all kinds, requests coming from clergy, the Woman's Auxiliary, Girls' Friendly, etc., on various subjects, missionaries in the field, as well as Diocesan, Social Service, Educational, etc.

From the opening of the room, in October, there is a continuous number of Mission Study students for information on the courses, for books and leaflets pertaining to it, for literature or news from missionaries; of Woman's Auxiliary, Junior Auxiliary, G. F. S., etc., for information on the Diocese, on questions of the Faith, for books, tracts, calendars, periodicals, Christmas and Easter cards, articles from the Mission Field, etc.

During the year the room besides being used for two Mission Study classes each week from Advent to Easter, other meetings have been held, a number in preparation of the Advent Call, Executive Board of the Woman's Auxiliary, Bishop White Library Association, the Bishop's Bricks Fund Committee, Advisory Board of the R. L. M. Mission Study Class Alumnae, Church Missionary Calendar Committee, etc.

It has become a sort of club-room for the women of the Diocese to meet friends by appointment, to leave packages, letters and almost anything, even dogs to be cared for, until called for.

This year we have been privileged to direct gifts to Missions of over $1000 through people coming in and saying, "We have a certain sum we would like to send to a Mission. Where would you advise?" We then tell a story of a certain need that has come to us—and they fill it.

From June 15th to September 15th the room is closed for business; the mail comes to the home of the Business Secretary. The principal work of the summer is connected with the various summer conferences, each one involving considerable correspondence, packing and billing the books.

The preparation of the Church Missionary Calendar is done during the summer. In this room since May, 1918, we have taken in for:

Sales of books and Mission articles	$1,300.00
Sales of Church Missionary Calendars	1,900.00
	$3,200.00

While the profit is small on such sales, the spread of Christian information cannot be measured.

The year has brought many blessings to the Department and the privilege of serving our parishes and missions and answering calls of other Dioceses.

Respectfully submitted,

MARY ELIZABETH AVERY.

May 1, 1919.

REPORT OF THE DIOCESAN EDUCATIONAL SECRETARY

April, 1918—April, 1919.

A Spring Drive.—At the closing session of the Study Classes, April 17, 1918, Mrs. Samuel Matlack, Chairman of the Extension Committee, announced a Spring Drive, especially in rural districts, for the study of the Bible, using as a guide our text-book, "The Gospel of the Kingdom;" and so the classes refused to be closed with the "closing session." As a result, 39 clergymen were personally approached, 2 sample classes were held in nine places, representing 25 parishes. From there 10 classes were organized for the full course. The class at St. Paul's, Chestnut Hill, had an additional session to hear Mrs. William Abbey present the housing question. A unanimous vote was taken to personally write the Secretary of the Philadelphia Housing Commission, expressing interest and offering support. An evening meeting was arranged for Mr. Ilder. Women undertook and carried through necessary repairs, long neglected. So the Women's Movement in Housing Conditions, which today has gained such momentum, had its beginning in so beautiful and unexpected a locality as Chestnut Hill.

Prayer Guild.—On the first Wednesday in October the Prayer Guild for the Teaching Office of the Church made their annual retreat at St. Mark's, Rev. Earl Tiedeman, Conductor. This Guild is a result of the Mission Study classes of 1915-16.

Classes.—During the year the Educational Secretary has led:

On the Gospel of the Kingdom:

Two classes in the Spring Drive; members, 52.

Two classes at the Church Conference, Cambridge; members, 40.

One class at the Deaconess' House; members, 14.

(Sixteen sessions)—Girls' School; members, 35.

One drawing-room class, Washington; members, 40.

One Navy Yard class (now in session); 16 members.

One single session, 32 members.

On the Advent Call:

One training class; members, 30.

Four messenger classes; members, 20.

Two single session classes; members, 80.

On Our Church and Our Country:

Four Normal classes; members, 66.

One Parish class, members, 32.

Three single sessions; members, 80.

On the Bible:

Two classes at a girls' school; members, 56.

Total, 26 classes, with 693 members.

The Advent Call.—During the Fall and early Winter the work of the Educational Department was given in answer to the Advent Call. A Normal Class of 30 members trained leaders for 46 group classes, 3 to 7 parishes represented in each group. 1500 in classes.

Epiphany Normal Classes opened January 13, 1919. Subject, "Christian Citizenship." Watchword, "Service." Motto, "On the King's Service Text-book, Our Church and Our Country."

Educational Day observed January 22d, opened with a Holy Communion at 8.30, the Bishop celebrant. This was followed by a Diocesan breakfast in the Church Club-room, about 60 men and women present. The Bishop suggests that next year every woman bring a man, and Mr. Spencer, of the Brotherhood, suggests that every priest bring a layman. The general subject for Educational Day was "Results and Opportunities of the Advent Call." Subject for the afternoon session, "Recruits Needed for the Church's Service to the City." This resulted in the Church Service Recruiting Office, Mrs. Frederick Howland, Recruiting Officer.

A Normal Lenten Class opened March 3d. Parish classes daily during Lent. A class for men and women opened Shrove Tuesday night. In all, 4 normal classes, 57 parish classes, 5 group classes, with 1183 members, under 29 leaders; with the Advent Call classes making a total of 102 classes, 2693 members, 39 leaders. Special mention should be made of Mrs. Horner Smith, who led 7 classes in Advent, and 6 during Lent; of Mrs. Van Harlingen, who led 6 in Advent, 4 in Lent, and made two trips to West Virginia upon invitation, in the interests of mission study; and of Mrs. Charles Pancoast, who led 6 classes in Advent and 4 in Lent, notably a class of 50 at the National League Service House, Germantown,

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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Assistant Editor

Business Manager
CHARLES H. CLARKE

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CHARLES H. CLARKE, Business Manager
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and one of 50 at a young women's boarding home.

Outside the Diocese.—Five leaders were trained for New Jersey in our Normal classes. It is a pleasure to especially mention Miss Hare, whose presence is an honor to our class, who worked in Pennsylvania also in Advent and Lent, and whose New Jersey class gave over $500 for missions. Classes were led in Washington, West Virginia and Massachusetts. Pennsylvania assignments for class work were used successfully in various other dioceses.

Reports.—In March a report-blank was sent to leaders and Educational Secretaries, the replies furnishing the statistics for this report, and gave, among results, "Increased interest in Church services," "increased interest in our fellow-citizens," a request "that the 'Public Ledger' publish more information about Indians," which was granted; "a desire to raise money for domestic missions, resulting in plans for a rummage sale in May," "Our Church and Our Country read aloud at the Women's Auxiliary weekly sewing meeting, "the Every Member Campaign was a glorified mission study class, with daily sessions, with much interest and information," "We all expressed our feeling that this year's course is the practical expression of last year's fellowship and vitally interesting, "A class of eight high school girls, colored, most interested and faithful." The Educational Secretary of St. Martin's-in-the-Fields reports a class of 20 men and women on the Every Member canvass, led by Dr. Jefferys. One leader reports that most of her class joined a "ward" of St. Andrew's, Tennessee; also the Church Extension Fund of this diocese. One class on the Gospel of the Kingdom reports 4 Quakers baptized, and 2 more considering baptism.

Gifts.—From the Study Classes:

A stereopticon for a rural mission.

Fair linen for San Juan Chapel for Indians.

$1172.37 (several classes still to be heard from)	$1,172.37
From Mission Study Class Alumnae	468.00
Church Missionary Calendar, to General Missions	200.00
Goods sold for missionaries, in Educational Department	150.00
Total from Educational Department, to Missions	$1,790.37

Closing Session.—The closing session of the mission study classes was held March 29th. Reports from Junior and Senior classes, the Spring Drive, and Church Service Recruiting Office were read. The message of the year's course on Christian Citizenship was given by ten members of the classes, under the topics, "The City," "The Rural Districts," "Missionary Districts," "Insular Territory," "Negroes," "Mountaineers," and "Indians." The Bishop received and presented the gifts of the classes, made a short address, offered our prayers and thanksgiving, and dismissed us with the blessing.

Visitors.—Bishop Sage, of Salina; Bishop Howden, of New Mexico; the Rev. Mr. Carson, of the Canal Zone, and Mr. McKinley, of St. Stephen's Mission House, Chattanooga, Tenn., coming to us during our class session, have special claim upon our service, our prayers, our gifts, we who believe that our Lord is alive and aware, and has a mind as to where we go and to whom we speak. Letters from these two bishops as to the value of mission study as they saw it are among our greatest encouragements this year.

Perhaps at the beginning of the year we were tempted to fear that the Advent Call would interfere with study class work by delaying it, but with "Service" for our watchword, "On the *King's* Service" our motto," we find the *unity* of *Christian* service in *Christ,* and still pray, "Grant us Thy love and power to prepare Thy way before Thee. Give us grace in the presence of those to whom we go."

Submitted with grateful acknowledgment of the Bishop's instruction and leadership.

ADELINE AVERY PILSBRY,
Educational Secretary.

CHURCH SERVICE RECRUITING

Report of Women's Committee

Growing out of the Advent Call, and as a result of the earnest appeals for volunteer Church workers made at the Conference on Educational Day, January 22d, the Church Service Recruiting Office was opened at the Church House on February 10th, 1919. Since then the desk at the entrance on the street floor has been busy every Monday and Wednesday, and the whole of one week during the Every Member Campaign.

A committee of women has been formed with the purpose of assigning two of them, as sponsors, for each special work which makes its appeal. In this way the needs of the Italian Mission, the work among foreigners in the Kensington district, the Seamen's Institute, the Episcopal Hospital, the Junior Auxiliary and various other groups and organizations have been given special consideration and help.

Work Done

So far twenty-one volunteers have been placed in some definite service; six as neighborhood visitors, one Sunday School teacher at the Italian Church, two assistant librarians, one Girls' Friendly secretary, aides for boys' club work and the Junior Auxiliary, speakers and workers for the Every Member Campaign (one result of which was the organization of a Parish branch of the Woman's Auxiliary), and others in various forms of service.

The Bishop's Committee for the Episcopal Hospital has been reorganized, and now includes twenty-two members with the responsibility of visiting the different wards every Wednesday as a Committee of Cheer. The work at the Seamen's Institute has been helped and encouraged in various ways; a surplice, magazines and sundry supplies have been sent to the Chaplain; aides have been provided for the Sunday night services, and the interest of some of the women's organizations enjoyed in welfare work during the war has been enlisted on behalf of the Institute.

The Navy League showed its interest by sending the following generous donation: 21 comfort kits, 4 handkerchiefs, 18 sweaters, 12 caps, 1 pair of gloves, 8 scarves, 1 overcoat and 8 pairs of wristlets; and its members have formed a Social Service Committee for Work Among Seamen.

A part of the equipment of the canteen operated by the National League for Women's Service so successfully at the Navy Yard has been donated to the Institute for the equipment of its kitchen.

Urgent Demands.

The call for volunteer help in Church work comes from every corner of the Diocese and is incessant. The clergy are being asked to send in the names of all those who signed the E. M. C. cards for Diocesan service.

From June 2d, throughout the summer, the office at the Church House will not be open on Wednesdays, but it will be open every Monday morning to receive requests for help and proffers of assistance. Plans are being made for increasing activity in the fall.

The most urgent needs registered at present include choir leaders, community workers, parish visitors and leaders for boys' and girls' clubs.

The Committee

Those who are shouldering the responsibility for the success of this undertaking include: Mrs. Frederick H. Howland, Mrs. John D. Samuel, Mrs. Sidney W. Keith, Mrs. Robert C. Drayton, Mrs. C. H. Scott, Mrs. Stanley Flagg, Jr., Miss Marian Taylor, Miss Lily Cheston, Mrs. Harrison Wright, Mrs. Walter H. Johnson and Mrs. John W. Geary.

GIRLS' FRIENDLY SOCIETY

A quiet hour for the associates and older members of the society, was held April 2d, in the church of the Holy Trinity, when the rector, the Rev. Floyd W. Tomkins, gave a most helpful and practical meditation on personal Christianity, under the three heads of Faith, Service and Grace. The foundation essential in the Christian life is a clear realization of the existence of God, our Maker; this should be our first thought in the morning, the last at night, and lead us to constantly see proofs of His love. God had a purpose in making us, we are to render service. In order that we may be of use in the world we need daily the help of our Lord Jesus Christ. Faith, Service, Grace, linked together, are a strong means of combating the many false ideas prevalent at the present time.

The Spring Council Meeting of the Pennsylvania Diocesan Organization was held in Holy Trinity Parish House, Thursday, May 1st. Encouraging reports of the winter's work were given. New By-laws for the diocese were adopted. The senior members club is acting as a committee to interest all connected with the G. F. S. in the diocese, in collecting money to endow a bed in the Episcopal Hospital, for the use of the society, as a "memorial of the country's deliverance from the devastating war." They reported that already over $1200 has been subscribed. It is hoped all the friends of the Society will lend assistance in this special memorial.

The Council Meeting was followed in the evening by a conference of the Associates. A special feature was made of reconstruction problems, the subject being opened by Miss Margaret Denniston and Miss Julia MacAlister, Associates, who have recently returned from France. Many suggestions were given of ways in which the activities of the Society might be directed, and prominent among them were made the general missions of the Church.

The Annual Service for the Candidate Classes was held in the chapel of the Mediator, May 3d, attended by about four hundred children. The address was given by the rector, the Rev. Phillips E. Osgood, the subject was "Character-making." The children were taught the following sentence: "My character is made of the things I choose, the things I learn, the will to be pleasant, the talents I have, the duties I feel, and when these are made one, made happy and loving, my character is ready to be given for the strength of the lives of others in Christ's name." This was practically illustrated by the making of a loaf of bread; the different ingredients each showing a special quality, requiring to be well mixed, and then subjected to heat (love), in order to become a means to up-build life.

The Annual Service for the Members and Associates was held in the Church of the Holy Trinity on May 22d, at eight o'clock in the evening, a large number being in attendance. The sermon was preached by the Rev. H. P. LeF. Grabau. The text was Gal. vi:1, 2, in which is found the motto of the Society, "Bear ye one another's burdens," and a vivid message given that never has there been a time when the hand of friendship could be so wonderfully stretched out, perhaps most especially to the thousands of women and girls who under the stress of war had been taken out of their ordinary routine of life, and find it impossible to return to the old way of living.

ALREADY PAID UP

The following parishes and missions have completed their Apportionment for General Missions, as of date, May 1st: Advent, Hatboro; All Souls' for the Deaf; Messiah, Port Richmond; Epiphany Mission, Royersford; St. Columba, Southampton; St. Paul's, West Whiteland.

RESOLUTION OF APPRECIATION ADOPTED BY THE VESTRY

The Wardens and Vestrymen of Saint Mary's Church, Hamilton Village, unwilling that the resignation of their Rector, the Reverend George Lynde Richardson, should have mention solely in a commonplace entry in the minutes of their meeting, desire to give expression to their very profound and sincere regret that Doctor Richardson has felt constrained to sever his connection with the parish which for the last ten years has been the grateful recipient of his loyal and affectionate care.

Doctor Richardson has endeared himself to us to an extent of which we are far from being able to give adequate expression, and Saint Mary's parish heartily acknowledges a lasting indebtedness to his ministrations. In his administration of the Sacraments, the Priesthood has had a rare and persuading emphasis; his incomparable qualification as a preacher exceeds the power of words to measure; singularly gifted as a teacher, he has led especially the youth of the parish, whom he has brought to Confirmation, to a sounder and fuller realization of the meaning of the Kingdom of Heaven; as Rector and Administrator, the practical affairs of the parish have been greatly enhanced by his judicious direction; as pastor of the flock, his ever ready counsel to the perplexed, his encouragement to the disheartened, his tireless attention and fatherly sympathy in times of illness

and sorrow are among the supreme gifts of his ministry; nor can we fail to recall the cordiality and warmth generously evinced in his more familiar relation with us as our friend.

We feel that this severance to which, as the representatives of the people of Saint Mary's Church, we are asked to give official assent would be the object of serious and justifiable hesitation, were it not that we know it to have been dictated by a high and conscientious resolution. That resolution obviously lies beyond our province to question, though we cannot accord it our concurrent action without emotions of real sadness.

We desire to assure Doctor Richardson that in his future work he will be followed by our unfeigned interest, and that as he goes from us he bears with him the fervent love and regard of the people whom he has "fed with a faithful and true heart and ruled prudently with all his power."

INSTALLATION OF THE VICAR AND HIS ASSISTANT AT THE DIOCESAN CHURCH

A congregation which practically filled the main portion of the nave was present in the Diocesan Church on the afternoon of the Feast of the Annunciation, the occasion being the installation of Dr. Richardson and Mr. Booth as Vicar and Assistant to the Vicar, to which positions they had been appointed by the Bishop with the concurrence of the vestry. In the congregation were many of the clergy, and representative Church people from all over the Diocese, indicative of the growing interest in that for which the Diocesan Church stands. Choral evensong was taken by the Rev. Drs. Hodge and Perry, with Bishop Garland reading the lessons. The installation service proper was conducted by Bishop Rhinelander, who also preached. An offering was received for the Endowment Fund. In his sermon, from the text, St. Mark xi, 17 ("It is written, My House shall be called a House of Prayer for all people"), the Bishop graphically portrayed the ideal which underlies the whole Cathedral project, the beginnings of which are embodied in the Diocesan Church. It is an inspiring vision of the Diocese as a whole, functioning for the entire community in ways that are impossible for the parish church. Plain, succinct and direct, it is hoped that the sermon will be put in print and widely circulated throughout the Diocese, as its perusal will help greatly in an understanding of just what part the Diocesan Church is to play in our corporate life.

B. S. S.

DIOCESAN CHURCH NOTES

On Trinity Sunday the Bishop will hold the Trinity Ordinations at 9.15 A. M. The preacher will be the Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary in New York.

On the same day at 4 P. M. there will be a united service of the congregations of colored people in the Diocese of Pennsylvania, at which the sermon will be preached by the Rt. Rev. Henry Beard Delany, D.D., Bishop Suffragan of North Carolina.

Beginning with Trinity Sunday the service at 11 A. M. will be discontinued during the summer. The chief service of the day will be Holy Communion and Sermon at 9.30, preceded by Morning Prayer at 9.15.

The 4 o'clock service also will be discontinued and a short service will be held in the evening in the open air outside the church on Broad Street.

The Rev. G. Woolsey Hodge, D.D., has resigned his office as Chaplain of St. Barnabas' Guild for Nurses, and the Rev. G. L. Richardson, D.D., has been nominated for that position. Owing to the fact that many nurses are returning from war service, the Rev. S. E. Booth has been appointed special chaplain for war nurses. An arrangement has been made by St. Barnabas' Guild so that members, either of the Guild or Emergency Aid, will be present at the Diocesan Church every morning from 10 to 12, to be of any service to war nurses that is needed.

The open-air service on the Cathedral site in the Parkway will be begun on Rogation Sunday, May 25th. The Rev. G. L. Richardson, D.D., Vicar at the Diocesan Church, will officiate at the first service. The other speakers follow:

June 1—The Rev. J. H. Chapman.

June 8—The Rt. Rev. T. J. Garland, D.D.

June 15—The Rt. Rev. P. M. Rhinelander, D.D.

June 22—The Rev. Dr. E. M. Jefferys.

June 29—The Rev. Thomas S. Cline.

On Whitsunday, June 8th, the service will be a Diocesan rally at which Bishop Garland will speak on the Diocese of Pennsylvania. On that day the choir of the Diocesan Church of St. Mary will unite with the choir of the Good Shepherd in leading the singing.

DIOCESAN THINKING

The most important element in the change from a parish to a diocesan church is to acquire the habit of thinking in diocesan terms. Instinctively we all of us think of the work here in a parochial way, because we have never been accustomed to anything else than a parish, but we must now learn to think with a wider horizon, for St. Mary's is not a parish but is an organ of the Diocese. This means more than putting the name "Diocesan" on the title page of THE NEWS. It means that we must guard ourselves constantly against the habitual tendency to assume that what we have to build up here is a parochial organization and parochial life. We are here not to do that, but to contribute to the life of the Diocese of Pennsylvania. It would be misleading to represent this as an easy task. It is not and cannot be easy. It involves sacrifices both small and great.

At present one would find it difficult to indicate all the features of the new policy which must be ours from this time forward. To some extent they depend on the will of the Bishop, and to some extent on the development of other elements in diocesan life, with which our efforts are to be allied. Perhaps a good illustration, however, of what is meant by diocesan thinking would be given by the communicant register. Properly speaking, a diocesan church should have no communicant list. The Cathedral in Washington has none and neither has the Cathedral in New York, because, theoretically, every communicant in the Diocese is a communicant of the Diocesan Church. As a matter of fact, we are at present confronted by the fact that we inherit from the Parish of the Ascension a body of communicants and, of course, we must assume responsibility for them. However, it is to be the settled policy of the clergy to accept no transfers from parishes to the Diocesan Church. Transfers will be given from the Diocesan Church to parishes if they are desired. Dean Bratenahl, of Washington, says:

"In Washington Cathedral there is no parochial organiaztion whatever, no Sunday-school, because the Sunday-school Institute of the Diocese is the Cathedral organization; no Woman's Auxiliary, no Brotherhood of St. Andrew because the Central or Diocesan officers of these societies form the Cathedral organization. A Cathedral which undertakes parochial work becomes at once the rival of all parish churches in the Diocese, whereas the Cathedral work is supra-parochial—an assistance to all the other churches in the Diocese." Here again we inherit a certain organization, but our effort will be so to relate that to the larger life of the Diocese that in time our organizations may learn to function in a diocesan way.

One thing that can be done at once is to begin the practice of intercession for the Diocese and its institutions. On Tuesdays and Fridays at the morning service, there will be special intercessions

for diocesan objects and also, on Monday morning, a short devotional service for the clergy of the Diocese, of which mention is made elsewhere. The Vicar intends to prepare a calendar of intercession, which will provide, when it is completed, that every institution and parish in the Diocese will have its day of remembrance here at the diocesan church when at this altar prayer will be offered for God's blessing upon that special work.

G. L. R.

At a drawing room meeting held on the afternoon of March 26th at the residence of Mr. and Mrs. Alexander Van Rensselear, Eighteenth and Wanut streets, a splendid impetus to the Cathedral project was given by some one hundred representative men and women who, after listening to addresses by Bishop Rhinelander and Bishop Garland and the Rev. Dr. Richardson, pledged themselves to active service in connection with a Cathedral League to promote in every way popular support and interest in the proposed Cathedral. Mr. William E. Scull presided at the meeting.

In the presence of about 3000 people memorial trees were planted and dedicated recently, in Disston Park, in honor of the seventeen men from Tacony, who gave their lives in the service of their country. The ministers of the town officiated, the honor of the dedication being extended to the Rev. Robert A. Edwards, D. D., rector of Holy Innocents' Church. Those present report that it was an exceedingly impressive observance.

Under a decision recently rendered by the Register of Wills, the bulk of the estate of $60,000 of the late Mrs. Mary H. Hirst will be divided between Christ Church and Christ Church Neighborhood House.

At the recent Convention, All Saints, Wynnewood and the Epiphany, Sherwood, having organized as parishes and secured charters, were admitted into union with the Convention and their chosen lay deputies given seats, but not votes until next year.

The Rev. Edmund Souder, a missionary in China, now in this country on a furlough, spent a part of Passion Week with the Good Shepherd, Rosemont, addressing the Sunday School, the Men's Conference and the Woman's Auxiliary on successive days. Mr. Souder is supported in the mission field by this parish and the congregation were glad to have this personal contact with their foreign representative.

In Memoriam

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For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. William Roberts Turner
A Minute

The members of the Clerical Brotherhood in the Diocese of Pennsylvania desire to place on record a testimonial of their esteem and appreciation of the character of the late Reverend William Roberts Turner, a priest of the Diocese and sometime rector of the Memorial Church of St. Paul, Overbrook, Philadelphia.

Rev. William R. Turner entered into the rest of Paradise on Friday, May 2, 1919.

Mr. Turner was born in Rochester, England, April 3, 1860. He was graduated from college in 1881. He was ordered a priest in this church by Bishop Howe, of Central Pennsylvania, in 1887, in which Diocese he began the work of his ministry. He was successively assistant in the parish of Grace Church, Baltimore; of the Church of the Epiphany, Washington, D. C., and the efficient rector of the Church of St. Michael's and All Angels, of the same city.

As a priest of this Diocese he served for ten years with success in the parish of the Memorial Church of St. Paul, and for several years was a member of the Board of Trustees of the Diocese. cese.

Mr. Turner was a forceful preacher, a faithful pastor. In the hours of distress, sorrow and needy there are many who came to know the benefit and comfort of his ready and generous help. He was a man of strong conviction and of genuine courage. In every crisis of his pastoral life he met its issues with a manliness that commanded the admiration of his many friends and the respect of all who knew him.

His association with his brethren was always that of a genial companionship. His relations as a member of this Brotherhood will be held in grateful remembrance.

GEORGE C. FOLEY,
S. LORD GILBERSON,
B. S. SANDERSON.

Rev. Charles Cartwright Waugh

The following resolutions were presented to the Convocation at Germantown:

In the death of Rev. Charles Cartwright Waugh, we lost a most devoted member and enthusiastic missionary. After his ordination to the diaconate he served acceptably in the County Center Mission, Newtown, Bucks County, Pennsylvania, with special charge of Grace Church, Hulmeville. In 1917, he became assistant to the rector of Calvary Church, Germantown, and after he had worked in that position, was placed in charge of St. Gabriels Mission, Feltonville, where he was doing most effective and acceptable work when he was called by God to Himself, December 23, 1918. By his studious efforts and desire to extend his knowledge and activities along constructive lines, Mr. Waugh gave early promise of a useful missionary and his death at an early age was a real loss to the Church.

(Signed) FRANKLIN S. MOORE,
WM. C. EMHARDT,
Committee.

Mary J. White

The clergy of St. Clement's feel that they have sustained a real and personal loss in the death of Mrs. Mary J. White, which occurred on the twenty-fourth of March, after a brief illness. Mrs. White had been connected with the parish from its beginning, having been a member of its first Sunday School. Shortly after Fr. Moffett was called to his rest, she came to the Clergy House as housekeeper, which position she held for thirteen years, and which she relinquished only when failing strength rendered it imperative. She served the priests of the parish with singular loyalty and devotion, and as a member of St. Mary's Guild was most conscientious in the fulfillment of her religious duties. She won the affection and respect of the entire congregation and there will be many earnest and sincere prayers offered for her rest and peace in the Bosom of her Divine Lord.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. Amen.

C. S. H.

Abbie Thirza Abbott

On Passion Sunday, there passed to a well earned rest one of the notable personages in the musical world, of Philadelphia and vicinity, Mrs. Abbie Thirza Abbott, who died at the Wynnewood, Wayne, in the 84th year of her age. Funeral services were conducted from St. Mary's, Wayne, the musical portions of the service being rendered by a choir former pupils of Mrs. Abbott. Interment was in St. David's Cemetery.

Mrs. Abbott could be fittingly spoken of by musicians as the dean of teachers of Philadelphia, because of her priority in years and position. She was born near Burlington, Vt., in 1836, and inherited musical talent from her English father and mother. She was early placed under the best masters. She resided in Canada for sixteen years founding a successful school of music.

In 1879 Mrs. Abbott came to Phila-

delphia to be assistant principal in Madame Seiler's School of Vocal and Instrumental Music.

Upon the death of Madame Seiler Mrs. Abbott founded her own school on Chestnut Street, where she continued for over eighteen years, doing studio work up to seventy-three years of age.

Her work received wide recognition. Musicians spoke of her "as a rare artist in placing the voice." One of Philadelphia's most noted musicians in introducing Mrs. Abbott to an audience said: "She is the beloved teacher of Philadelphia. There are many who teach singing, there are few who teach tone."

Since 1895 Mrs. Abbott had made her home in Wayne, teaching to the present time, students coming from adjacent cities to receive her instruction. Her voice continued into her lengthening years showing the value of the knowledge she gave it. Even near her eightieth year she could take the high tones and sing portions of arias with great sweetness, purity and dramatic power. The personal qualities and charm that were so distinct a part of Mrs. Abbott's appearance and cultured bearing were the expression of her high character.

Two sons survive her, Carl Sydney Abbott, well known teacher and musician, and Frank Edward Abbott and family, and a sister, Mrs. Emma H. Bibbins, of Chicago.

Among the permanent records of the Diocese should be undoubtedly a list of our men and women who have given their lives to the war. The proper place for this would seem to be in the Journal. With this in view the Bishop asked for such a list, and the following very incomplete one was the result. If it is not entirely accurate its value is lost. Will not every one then who reads this send in at once any corrections and additions, so that when the Journal goes to print on July 1st the list shall be really worth while.

Lieutenant Colonel—
James A. Turner

Lieutenant Commander—
Richard Elliot

Majors—
Alfred Reginald Allen
B. Franklin Pepper
Edgar T. Scott

Captains—
Frank Battles
Joseph Corbin Chrisman
J. C. Duncan
Henry Ingersoll
F. Avery Jones
Edward Lynch
Howard C. McCall
David Rupp, 3rd
Henry Howard Houston Woodward

Lieutenants—
George Hendrickson Benz
Norton Downs, Jr.
Thomas T. Ferguson
Walter L. Foulke
Henry H. Houston
Thomas E. Kriebel
William Besse Kuen
Paul Borda Kurtz
Alfred Brooks Lister
Thomas H. Miles, Jr.
Herbert J. Otto
Albert C. Roberts
Edwin Thorp Van Dusen
Lewis G. Smith
Clinton Van Pelt Newbold
W. H. S. Schultz
F. B. Prichett
Alexander Cooke Butcher
Earl Schuyler Barker
Stuart Le Roy Marlow
Thomas Levering Bolster

Sergeant Majors—
Robert A. Herbert
John Henry Murphy
Orville S. Kidwell

Sergeants—
Albert R. Atkinson
William L. Bosbyshell
E. A. Griffith
Robert Holt
Clement G. Kite
George E. Merkle
Clarence L. Kupp
Joseph G. Lamb
James Stork
Edward Bailey Watson
Thomas Stewart Webster
Frank Yearsley
Edward Barker

Corporals—
Joseph R. Briggs
William Bailey
J. Palmer Fullerton, Jr.
Charles Kenworthy
Alfred Ollivier
J. Burd Quinn
William Quinter
Charles Troster
Herbert Warriner
Preston M. Wright
John N. Gravenor

Assistant Paymaster—
Basil L. Steel

Midshipman—
William Sloan Crowell

Ensign—
Joseph G. Bellak
Frederick George Wilmsen

Privates—
John Wilkinson Armstrong
Julian C. Biddle
Albert Bolay
James Bolton
Samuel J. Buck, Jr.
William John Carbey
John Clark
Joseph F. Covert
Edwin G. Danfield
Stanley E. Davis
William H. Duke, Jr.
Howard K. Dunn, Jr.
Ralston Eppler
Thomas Ford
Albert Forsyth
Ray Lester Fredericks
Jackson Gallagher
Victor Gibson
Edwin Gorham
John Ralston Graham
Harry Greenwood
Charles Healis
John M. Hillings
Robert D. Hickey
Charles Kirschenmann
David L. Knapp
Harold W. Knorr
Frederick Knott
Robert McIlhenny King
Lorenzo Labaccaro
George Lockhart
William Lunn
Henry M. Marston, Jr.
John R. Marston
John Thomas McBride
William J. McConnell
William McClain
James B. McFetridge
William McLaughlin
James Mellon
Harry Miller
William J. Moore
Joseph Murphy
John H. Watts McQuiston
J. Hudson Norris
W. Leslie Noel
William Oxley
James G. Page
Carl Pahl
George Pote
William Perkins
Norman S. Phillips
Gareth Powell
Adolph Raebiger
Edward Henry Reese
Walter Roach
George Neely Roberts
William Carty Saville
Earl Schalch
Augustus Schall
Jesse Schull
Charles Bustard Scott
Francis Ernest Seifert
DeForrest Willard Skilling
George Henry Slook
Alexander Smyth
Ernest Stead
James T. Stinson
William Thompson
William Upton
Edward J. Van Dyke
George Herbert Walsh
Taylor E. Walthour
Ernest George Watkins
Charles Wimmill
Marshall S. Winpenny
James Woodruff

Red Cross—
Marion White
Mrs. Adelaide J. Marshall
Mrs. Jean Munro Lueders
Eleanor Scull

CONFERENCE OF CITY MISSION SUPERINTENDENTS

A Conference of City Mission Superintendents and Allied Workers was held in New York, April 22d and 23d. The Conference was called by the Rev. Augustine Elmendorf, Field Secretary of the Joint Commission on Social Service, and the Superintendents of the New York, Boston and Philadelphia City Mission societies. Sixteen delegates were present, including in their numbers representatives all the way from Chicago to Boston. The New York City Mission acted as host. At the opening sessions Mr. Elmendorf presided and the discussions were under the following three heads: New Extension of the Work; Relationship of the Work to the Diocese; Methods of Doing the Work. Under the latter head, the work of the larger organizations were presented by their superintendents, after which opportunity was given for asking questions and open discussion. A committee on organization of the National Council was appointed to report at the last session. This Committee's report was somewhat amended and finally adopted as follows:

Preamble and Definition

It is understood that by the City Mission idea is meant that type of work in the Protestant Episcopal Church whose function it is to express Christ's love and remembrance to His neglected, forgotten and straying sheep, by bringing the services, sacraments and pastoral ministrations, and, where necessary, social welfare aid to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals. reformatories, and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in establishing better conditions of living, and also, where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of Parochial Church Extension.

The National City Mission Council

With the above definition in mind, as a starting point, this Conference now

Resolves that we organize, without a Constitution or By-laws, a *National Council of City Mission Executives* and their allied workers of the Protestant Episcopal Church for the following purposes:

First—To elect a Chairman, Vice Chairman, Secretary and Treasurer annually, who shall act as Executive Committee between meetings.

Second—To meet in conference once each year.

Third—To further the efficiency of City Missions already established, and by suitable methods to aid in the creation of similar societies, where none now exist.

Fourth—We favor holding relationship with the Joint Committee on Social Service as the arm of the Church at this time best qualified to serve as the agent of propaganda.

Fifth—To act in a purely advisory capacity; without authority over the local organizations.

The Charter Members

The Charter members of this Council shall include all those who have been in attendance at this two days' Conference.

Forasmuch as the Rev. Mr. Elmendorf has been authorized by the Joint Commission on Social Service of our Church to offer certain co-operation to this group of City Mission Superintendents and allied workers now in session in New York City for the purpose of effecting their first City Mission Council.

It is *Resolved* that we, in response, and in the name of the said National Council already formed, request Mr. Elmendorf to convey to the Joint Commission our sincere thanks and to suggest that they create, if feasible, a Department on City Missions within their organization with a view to the *Extension and Propagation of the City Mission Idea* throughout the Church in the United States and particularly within the neighborhood of the larger cities of our land.

Be it further *Resolved* that in our opinion it would be needful and wise for the Commission to establish ways and means to this end, and also to appoint one of their Secretaries to spend much of his time in promoting new City Mission organizations, as interest might be aroused, in cities where no such organization now exists.

Finally be it *Resolved* that nothing in the above recommendations shall be so construed as to militate against the perfect autonomy and control of the local organizations.

The following officers were elected: President, Dr. Jefferys, of Philadelphia; Vice President, Archdeacon Dennen, of Boston; Secretary, Rev. Mr. Sunderland, of Cleveland; Treasurer, Rev. Mr. Humphries, of Baltimore.

The Conference then resolved itself into the first session of the National City Mission Council.

Opportunities were given to visit Greenwich House, St. Barnabas House, and the Institutions on Blackwell's Island.

ARCHBISHOP OF SERBIA AND METROPOLITAN OF CENTINGE

Official

My dear and beloved Brother in Christ:

Your very touching letter of December 27 I have received today, and the reason of my tardy answer is that I have been unable to get the information asked until today. The sad story that I am able to send you is as follows:

1st. The priests in general were killed in the most ferocious manner (shot, cut in pieces, buried alive, burned alive, dead of hunger, etc.) Number 200. Then, there are nearly as many widows, and nearly 1000 orphans and aged parents. All these people are in great misery and demand help, and I distribute to them some little sums received from many friends in France, England, and from you.

2nd. The priests whose houses are pillaged and destroyed number about 150.

3rd. There are nearly 500 who cannot procure for themselves personal clothing, neither linen or shoes. Even if they were able to buy them they cannot do so, as there is no supply, and that which they can find is at such enormous cost.

4th. Of orphans in general there are hundreds of thousands. The state, the church, and different societies—our own and foreigners, aid them as much as they can at the moment. Of churches demolished and, above all, completely pillaged, there are nearly 250. The vestments and holy books are burned or carried away. The clocks are carried off by the enemy for their arsenals of arms. The churches have been depleted to such an extent that they have need (of equipment) in order to offer the Divine services.

We will be very happy if you will come and see us in our poor country.

In thanking you for your sympathy and regard for our people and our Church, I am happy to name myself

Your brother in Christ and confrere
in the Bishopric,
Dimitri,
Archbishop of Belgrade and Metropolitan of Serbia.
Belgrade, March 21, 1919.

The above is a copy of a letter received by Bishop Darlington, President of the Serbian Relief Fund. Additional contributions are much needed for the families of the slain Serbian clergymen and for rebuilding the ruined rectories and churches. Money should be sent to the Treasurer, S. F. Houston, Real Estate Trust Building, Philadelphia.

SOCIAL SERVICE COMMISSION

Notes for the Interested.

Social Workers of the Diocese to the number of about seventy participated in a service of intercession, followed by a conference, at the Diocesan Church on April 000. The Rev. Dr. Richardson presided and expressed the desire to have those engaged in such work draw together for worship in common and for mutual enlightenment, with the Diocesan Church as the natural centre. It was decided to hold such gatherings at stated intervals, and a committee was appointed to make the necessary arrangements. The committee consisted of:

Rev. G. L. Richardson,
Deaconness Carter,
Dr. W. H. Jefferys.

Undertakings Worth While.

The Church Women's Housing Association has led the way in a vigorous campaign to arouse the city administration to formulate more definite plans and begin real work looking toward the relief of the very terrible housing conditions existing in many parts of the city. The newspapers have made a good deal of the opening features of this campaign, but long after the novelty wanes we may depend upon it that the women will be perseveringly at work following up the great undertaking they have started so well, one of the most important features of which so far has been the splendid co-operation secured from representatives of many diversified social agencies.

Mr. Clarence W. Kates, of the Social Service Commission, has been doing valuable work on an allied committee of the Chamber of Commerce, the Civic Club and one or two other bodies, which has been investigating the marketing conditions and facilities in the city, and the whole question of food supply. At the solicitation of this committee the Mayor has agreed to appoint a Marketing Commission, which will then be in a position to make the necessary proposals and recommendations to Councils, and, if need be, to the State authorities.

Social Service Convention.

It almost was not. The Committee on Dispatch of Business had given the annual report of the Commission a place on the program for the first day, but it was five o'clock on Wednesday before an opportunity arrived to render the report by title and hurry through three or four resolutions.

The Commission was granted its budget for the coming year and secured a budget of $1200 for the Joint Commission on Social Service of the General Convention for 1920 and the authority to solicit and collect contributions on behalf of the latter for the current year, since the Convention of 1918 had neglected to place the Joint Commission on the list of apportionments, as customary.

A resolution registering the Convention's endorsement of the Commission's recent letter and action concerning the motion picture censorship was approved.

A resolution regarding the definition of the term "Diocesan," as applied to institutions seeking support from church members, was referred to the new Executive Council, as was a resolution requesting the Bishop to appoint a joint treasurer for all apportionments of the General Church collected from the Parishes of the Diocese.

Executive Council Members.

At its first meeting following the Convention the Social Service Commission elected as its representative on the newly-authorized Executive Council its Chairman, Clinton Rogers Woodruff, Esq., as the lay delegate, and its Secretary, the Rev. Edwin Selden Lane, as the clerical delegate.

A Saloon Substitute.

A very promising social work is being done at the Seamen's Institute, Front and Queen Streets, which is attracting the co-operation of some of the women's and men's organizations which have been engaged in war work. Then men who have manned the cargo ships and troop ships using this port, and other seamen along the Delaware water front, have been invited to a series of Sunday night suppers, which have been served in as home-like a manner as possible. These have been followed by the regular Sunday evening service in the Church of the Redeemer. Out of these gatherings there has grown a demand for a lunch room to serve the longshoremen, seamen and others along the water front, and a committee is at present at work seeking to find ways and means of starting this project. The purpose is to operate it much as some of the canteens have been conducted in the camps.

Saint Alban's Church, Olney, Philadelphia, has just completed a new sacristy and Guild House, a fitting improvement to the most beautiful parish church of Olney. The new Guild Hall, or main assembly room is lofty, like the church with a high timbered roof. It very much resembles many of the ancient Guild Hall abroad, after which it was partly copied.

Saint Alban's has also installed additional stained-glass windows in the church, most of these windows being from the London firm of Heaton, Butler and Bayne.

THE VICTORY FESTIVAL

We are reproducing on the following page an autographic letter of Bishop Rhinelander to the Clergy of the Diocese, in which he make an appeal for their more active interest in the disposition of the tickets for the Victory Festival.

This Festival is undoubtedly the greatest event of its kind which has ever occurred in the Diocese, and it is the wish of the Bishop and the committee that the parishes should be proportionately represented.

Undoubtedly it would be a comparatively simple matter to dispose of these tickets by public sale had this been undertaken some weeks ago, but throughout the planning for this Festival the thought of making it essentially a Diocesan event was always kept in mind.

Tickets for the public rehearsal which is to be held on the night of Monday in Whitsun week, will be given to members of the choir for free distribution among their friends, but for the evenings of Tuesday and Wednesday, June 10th and 11th, tickets have been sent to the various churches in the ratio of one for each ten communicants.

The Church News adds its appeal to the Bishop's for the co-operation of all the clergy in this matter.

The last massed rehearsal prior to the public one will be held on Monday evening next, and a fine musical performance is assured.

The Memorial Poem, which was selected in competition, was written by Harry C. Banks, Jr., who will read it at the Festival.

The committee, who acted as judges in the contest, were Dr. Arthur H. Quinn, Dr. Felix E. Schelling, and Dr. Harvey M. Watts.

The Reverend Dr. Manning, of New York, will be the speaker on one of the evenings, and probably General Price on the other.

The program includes:

Processional March, by David D. Wood, the late Dean of Philadelphia organists.

Te Deum Laudamus, by Herbert J. Tily.

In Memoriam, by Harry C. Banks, Jr.

Recessional, by Harry Alexander Matthews.

The Morning Stars Sang Together, by George A. West.

Gloria in Excelsis, from Gounod's Saint Cecilia's Mass.

The enormous choir will be vested, as well as the clergy who take part in the procession.

It is urged that returns for tickets be made to Edward J. Johnson, Treasurer, 614 Locust Street, at as early a date as possible.

The Diocese of Pennsylvania
THE CHURCH HOUSE
1129 WALNUT STREET
PHILADELPHIA

May 24th 1919.

Reverend and dear Brother,

Once again I am appealing for your cooperation with the Committee on the forthcoming Victory Festival, to the end that the audience may be made up, at least in chief part, of our own people and that each of our congregations may have its proportionate representation.

On the two evenings, i.e. Tuesday and Wednesday in Whitsun-week, not more than 5500 people can be seated, and on this basis tickets have been allotted to each congregation to the number of 10% of its Communicants.

The Committee, chosen by me last December, have given careful attention to each detail and leave spared no pains to make the occasion a notable success. As to financing the Festival, they feel that it was made more desirable to ask each congregation to contribute approximately $1.00 for each ticket received than to have the cost borne by a limited number.

The tickets are now in hand and I have requested the Finance Committee to send each church its allotted number, and to ask each Rector or Minister-in-Charge to make an earnest effort to see that they are taken by the members of his congregation.

The event is so important and ought to mean so much to the whole diocese that I hope you will do your best to carry out this plan.

The amount which the tickets sent you represent (i.e. $1.00 per ticket) should be sent to Mr. Edward H. Johnson, 614 Locust St. Mr. Johnson assures me that the tickets will be in your hands by Wednesday or Thursday of next week.

If you have already made remittance to Mr. Johnson, you will understand, please, that this letter has been sent to all the Clergy in order that none may be missed.

Faithfully yours
Philip M. Rhinelander

BOOK REVIEWS

The Christian Approach to Islam. By the Rev. James L. Barton, D.D. Pilgrim Press, Boston, Mass. $2.00; postage, 15 cents.

In this book from the pen of the accomplished Foreign Secretary of the American Board of Commissioners for Foreign Missions, we have a timely and interesting treatment of one of the vital questions of today. Islam is the faith of practically one-seventh of the peoples of the earth; it is the religion preeminently of the Near East. But it is more than a religion. It is, as well, "a force dominating society and a motive in the organization and conduct of the national life of a people." As such, no less than as a faith, Mohammedanism arrests attention and compels study. For years it has been a fruitful field for writers and lecturers on religion, though for the most part the point of view has been historical, theological or speculative, rather than practical. The world war has precipitated a fresh interest in the theme and compelled new solutions to an old and vexed issue. Dr. Barton addresses himself directly to the question, Can there be—that is, with any reasonable expectation of success—an evangelization of Islam? If so, how? He answers the question in the affirmative and in the closing chapters give a possible program that commends itself as rational and feasible. All who are interested in missions, or in the development of affairs in the Near East, will find this book profitable and intensely interesting reading. Few books of the kind (and the number of them is few) reveal a clearer insight into the nature of the subject under discussion; a better understanding of the genuinely religious in the Moslem faith, while keenly appreciative of how and where it is lacking, than this book of Dr. Barton's. As a popular and yet thoroughly reliable interpretation of the history and theology of Islam, nothing could be better for the average clergyman or layman. Added to this is the light which the latter chapters (Part III. "Relations to Christianity") throw on the real question with which the author is concerned. If additional confirmation were needed, reference might be made of the fact that a kinsman of the author—our own Dr. Geo. A. Barton of Bryn Mawr—contributed one of the most valuable and instructive chapters in the book (Part II, Chapter IX, "Mohammedan and Christian Conceptions of God"), and made important contributions to two other chapters, besides reading the final page proof of the entire book. The sponsorship of such an authority lends additional weight to the impression derived from the reading of the book itself.

B. S. S.

The Faith by Which We Live. By the Bishop Coadjutor of Central New York, the Rt. Rev. Chas. Fiske, D.D. $1.50 net.

The Episcopal Church—Its Message for Men of Today. By the Rev. George P. Atwater, D.D. Paper, sixty cents; cloth, one dollar.

Two books which may be heartily recommended, especially as readable and informing books for distribution by the clergy. The first is a plain, practical, commonsense application of the doctrine of the Incarnation to the everyday duties of life, written in the language that the everyday, average man and woman understands. The other is an admirable exposition of the things "distinctive" in our Church which excite the attention and arouse the curiosity of the outsider, or the casual attendant upon our services and about which they question us. In its pages will be found succinct answers to the usual objections, together with most happy interpretations of the sanest kind of our Church and her services. To quote the words of a foremost educator, "For presenting the elementary facts about the Church in an informing and instructive way I know no volume that is nearly so good."

B. S. S.

SECOND ANNUAL ANNOUNCEMENT OF THE CHURCH PENSION FUND

THE CHURCH PENSION FUND has the honor of making the following announcement to the Right Reverend the Bishops and to the Officers of Diocesan Committees:

On March 1, 1917, the Church Pension Fund began the administration of the pension system of the Church. Today (February 28, 1919), therefore, completes the second year of the administration.

The salaries of all the clergy in the United States and foreign mission fields (including an allowance of one-sixth of the money salary as the rental value of a rectory) are about $8,000,000 a year (actually $7,855,000). The pension assessment of 7½ per cent on salaries is, therefore, $600,000 a year. For two years the pension assessments would be $1,200,000.

The assessments received in this office between March 1, 1917, and the business day of February 28, 1919, inclusive, amount to $1,181,207.76. This is 98.4 per cent of all assessments. Allowing for assessments in transit from Diocesan treasurers, 98½ per cent of all possible assessments for the two years of the Fund's operation have been paid. Most non-payments occurred in the first calendar year. The Church supported the pension system during the second year at the rate of 99 per cent.

There is also added, as a matter of interest, the pension grants of the Church Pension Fund as they stand on this day. This amount of annual grants makes the Church Pension Fund, in point of size, at present one of the half-dozen or so largest pension granting corporations of the world, and by far the greatest that the Episcopal Church has ever maintained, the largest yearly distribution of the former national relief society of the Church having been $115,000.

MONELL SAYRE.

THE CHURCH PENSION FUND

Pensions in Force

	No.	Amounts
Age Pensions	112	$61,667.22
Disability Pensions	37	22,100.00
Widows' Pensions	95	28,250.00
Orphans' Pensions	45	4,900.00
	289	$116,917.22
General Clergy Relief Fund Grants Assumed		$108,827.00
Grants made on behalf of the General Clergy Relief Fund		500.00
Diocesan Fund Grants Assumed		51,575.00
Assumption of Grants of Diocese of New York and of the Diocese of Western New York, awaiting approval of the State Superintendent of Insurance		18,979.00
		$296,798.22

On Quinquagesima Sunday the Rev. John A. Goodfellow kept the forty-seventh anniversary of his rectorship of the Church of the Good Shepherd, Kensington, a large congregation of parishioners and friends attending the services. The fruitful ministry of these years is evidenced in the present well-equipped church and parish house, valued at at least $100,000 and entirely free from debt.

To fittingly observe the twentieth anniversary of the Rev. Dr. Tomkins as rector of Holy Trinity, Philadelphia, a public reception was tendered him and his family on the evening of March 4th in the Parish Building, which was attended by a great throng of parishioners, the clergy and representatives of practically all the religious communions of the city. As a mark of appreciation for his notable ministry Dr. Tomkins was presented by the vestry with a purse of $5,000.

The Rev. W. H. Boswell has resigned the rectorship of Trinity Church, Ambler, where, for the past three years under exceptionally difficulty conditions, he has done an admirable work. He continues for the present as one of the masters at the Episcopal Academy.

NEWS · DEPARTMENT

Easter Day, Calvary Church, Conshohocken, celebrated with fitting observances the sixtieth anniversary of the first service held in 1859, when nine persons received their Easter Communion. The present beautiful church building and active congregation busied in all good works under the consecrated leadership of their rector, the Rev. J. Kennedy Moorhouse, witnesses to what God has wrought since then.

One of the valuable adjuncts of the Every Member Campaign was the illustrated lecture prepared by the Rev. L. N. Caley on "The Work of the Diocese." Parishes fortunate enough to own a stereopticon would profit by giving their people the advantage of this lecture.

The First Sunday after Easter marked the fiftieth anniversary of the death of the Rev. Geo. Augustus Durborow, the founder and first rector of the Church of the Redemption, Philadelphia, and the event was observed with a special service on the morning of that day when the bishop of the diocese and the Rector Emeritus were expected to be present.

After due consideration, because of the urgency of tasks as yet uncompleted in his present charge, the Rev. Charles D. Broughton, rector of the Church of the Ascension, Buffalo, declined the invitation which had been extended him by the Vestry of St. Matthew's, Philadelphia, to become their rector.

The inception of what promises to be a permanent work has been made in the vicinity of Beth Ayres, Montgomery County. A group of well-to-do land owners in the vicinity have united in the purchase of a disused chapel on one of the large estates putting it in perfect condition and offering it to the bishop for services. Several Sunday services have been held with excellent congregations, a good financial support has been pledged and the promise of permanency is bright. The work is under the supervision of the clergy of the "Diocesan Church." Ogontz School and a boarding school for boys are near at hand and the pupils of each attend the services.

The attendance at the Noon-day Lenten services this year at St. Stephen's Church, Tenth Street. above Chestnut, have been of such an exceptional character that the rector has decided to continue them permanently if sufficient encouragement is given. For the present the experiment will be tried of a service each Wednesday, at 12.30 P. M.

An energetic and representative committee is now at work vigorously prosecuting a drive to complete the necessary endowment for the maintenance of the Memorial Chapel, at Valley Forge, which is now practically completed.

The Rev. Joseph H. Earp has accepted the call to become rector of Immanuel Church, New Castle, Del., and assumed charge on May 1st.

The Rev. Edward M. Jefferys, D. D., after almost two years service overseas, returned to this country in Holy Week and was able to preach on Easter Day, at St. Peter's Church, Philadelphia, of which parish he is the rector. Dr. Jefferys sailed from this country in June, '17, as chaplain of Base Hospital, No. 10. For the past few months he had been acting as one of the divisional chaplains with the Army of Occupation.

A welcome visitor recently to Grace Church, Mt. Airy, was the Very Rev. Richmond Shreve, dean of the Cathedral, Quebec, who came in March for the baptism of his grandchild, the infant daughter of Mr. and Mrs. R. L. Hayes.

St. Matthew's Church, Eighteenth and Girard Avenue, is to receive a bequest of $1000 for its Endowment Fund from the estate of the late Henry D'Olier, for many years a devoted parishioner, who for over a quarter of a century served the parish as vestryman and warden.

The Rev. Benjamin S. Sanderson, since June '11, rector of All Hallows, Wyncote, has resigned to accept an unanimous call to St. Mark's Church, North Tonawanda, in the diocese of Western New York, entering upon his duties the Sunday after Ascension Day, June 1st.

A bronze tablet was placed Easter Evening in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce, as a memorial to the late Theodore Voorhees, sometime president of the Reading Railroad and for many years a vestryman in that parish. The tablet measures four feet by six, is of bronze substance, the lettering embossed in black and the whole surmounted on a base of corresponding dark marble. The inscription reads:

"To the Glory of God and in loving memory of Theodore Voorhees, who entered into rest, March 11, 1916, in the sixty-ninth year of his age, a vestryman of this church for sixteen years. This tablet is erected by his family."

Its placing here completes a series of impressive tablets on the walls of the church. Others of similar size, in panels adjoining, are: "In Memory of George L. Harrison, for Forty Years a Vestryman of This Church"; "Malcolm Lloyd, for Thirty Years a Vestryman of This Church and for Twenty-seven Years Accounting Warden"; "In Memory of Charles Lester Leonard, X-Ray Pioneer and Martyr," and to three former rectors of the parish, "Mark Anthony DeWolf Howe," late bishop of central Pennsylvania; "Dr. George C. Currie," rector of the parish for fifteen years, and "the Rev. Leveratt Bradley," rector next preceding the present incumbent, the Rev. David M. Steele.

THE HOURLY SERVICE OF THE VISITING NURSE SOCIETY

The following is the new hourly service of the Visiting Nurse Society of Philadelphia, 1340 Lombard street:

I. PURPOSE

In order to meet the present shortage of private nurses, the Board of Managers of the Visiting Nurse Society has decided to extend the service of the Society to those persons not able or not desiring to have a nurse resident in the house. This Hourly Service is primarily designed for persons requiring skilled care, but not needing the full time of a nurse. Many families wish to pay for this skilled care, but are unable to bear the cost of a private nurse. Also in small houses there is often no room to accommodate an additional person. In this new service the Society will make special effort to send a nurse as nearly as possible at the time and for as many hours as desired, but the patient in greatest need will receive the earliest visit.

A special fund has been raised and additional nurses have been added to the Staff, so that this new service will in no way encroach upon the Society's long established work among the poor.

II. HOURS—8.30 A. M.—8.30 P. M.

The office must be notified before 8.30 A. M. in order to obtain a nurse that morning; before 1.30 P. M. for an afternoon visit, and before 5.30 P. M. for an evening visit. It is urged that only necessary visits be requested on Sundays and Holidays.

III. CHARGES

From 8.30 A. M.—5 P. M., $1.00 for the first hour and 50 cents for subsequent half hours or portions thereof. After 5 P. M. $1.50 for the first hour and 75 cents for subsequent half hours or portions thereof. Nursing service for minor operations, $5.00, with subsequent visits at the above hourly rates. These fees will be collected by the nurse.

IV. DISTRICTS

1.—Central Philadelphia, office, 1340 Lombard Street.
Tel. Walnut 1422, 1423, 8330.

2.—West Philadelphia, office 4047 Baring Street.
Tel. Baring 344.

3.—Germantown and Chestnut Hill, office 25 West Penn Street.
Tel. Germantown 3225.

Calls from all districts can be received at the Central office from 8 A. M.—10 P. M.

The Branch offices can be reached only during office hours from 8—9 A. M. and 1—2 P. M.

V. RULES

The Rules governing the details of the Hourly Visiting Nurse Service will be the same as those maintained throughout all the work of the Society. Nurses therefore will be expected to render only skilled nursing service and not to perform those duties that ordinarily fall to members of the family or domestics.

A nurse is sent in response to every new call, but care is continued only when a physician is in attendance.

VI. WHAT THIS SERVICE MEANS

You can have at a moderate cost the daily service of a graduate nurse who will give the skilled nursing care required, leaving careful instructions for the care to be given between her visits; also she will supervise whatever preventive measures are needful to keep the rest of the household well. The charge of $1.00 an hour for the New Hourly Service insures a nurse at approximately the time requested, and for as long a time as desired.

The usual charge of 50 cents a visit brings a nurse at whatever time can best be arranged for the work as a whole, making impossible regular appointments or the expenditure of longer periods of time than absolutely essential. In the regular service the nurses are expected to collect as large part of this 50-cent fee as the patient can afford. The same service is given to those who are not able to pay.

The Visiting Nurse Society of Philadelphia, founded in 1886, is the oldest Agency in the City for Public Health Nursing, and the only one that provides bed-side care for the sick in their own homes. Its nurses reach every section of the City and their services are available to all who need them.

Further information can be obtained at the Central Office. Telephone, Walnut 1422.

SEVENTY-FIFTH ANNIVERSARY

An event of general interest to Diocesan circles will take place next October 26th, 27th, 28th and 29th, when the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, Rev. L. N. Caley, rector, will celebrate its seventy-fifth anniversary. An elaborate program, covering the four days, is being prepared, to include all-day services on Sunday; a general reception and pageant on Monday; a congregational supper on Tuesday, and a children's celebration on Wednesday.

The Church of the Nativity was founded in 1844; that of St. Jude in 1848, and the two parishes combined in 1909, taking over the property of the Nativity, while that of St. Jude's was sold to a Lithuanian congregation. The present rector came to Nativity, January 1st, 1893, and will therefore round out the twenty-seventh year of his rectorship this anniversary year. The present splendid stone church, with its graceful spire, and the adjoining parish house, one of the finest in the Diocese, form a landmark in this neighborhood, where nearly all else has changed. The former fine old homes have become rooming houses, with a teeming population, the majority of whom have no church connections, but who look to St. Jude-Nativity for ministry in time of need; for bright and helpful services, and especially as they regard it as a centre of religious training and clean, social life for their boys and girls. A career of future usefulness lies before the old church as great, if not greater, than in the years which have passed.

Every effort will be made to locate as many as possible of the former members of both churches, in order that invitations may be sent them for the various events. It is hoped that any such members, or friends of members, reading this article will send their names and addresses to the Chairman of the Publicity Committee, Mr. Frank J. Smith, 5016 North Mervine Street, Philadelphia.

Suitable posters to advertise the celebration are greatly desired, and a "Poster Contest" will be held, open to the public. Prizes will be awarded for posters selected for use. It is also planned to have an historical Loan Exhibition, and any articles of interest connected with the history of both churches, the old neighborhood, or the families formerly living in the district, will be gladly received and properly safeguarded.

Further information concerning the Poster Contest and the Loan Exhibition will also be furnished by Mr. Smith upon application.

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From all accounts the record for rapid demobilization from the service rests at the present time with the rector of St. Paul's, Chestnut Hill, the Rev. John H. Chapman, who landed at Hoboken on Maunday Thursday, was sent to Camp Dix the next day and was able to reach his parish—with complete discharge papers—on Easter Eve, in time for the afternoon service.

The Rev. Samuel Steinmetz has resigned as Vicar of the Prince of Peace Chapel and is continuing his work with the Y. M. C. A. at the Central Branch, Philadelphia. He is available for supply work on Sundays.

The street address of the Rev. George L. Richardson, D. D. Vicar of the "Diocesan Church," has been changed to 1016 Clinton Street, he having moved with his family from the rectory of St. Mary's, West Philadelphia, to the house furnished for his use.

St. David's, Radnor, one of the oldest of our diocesan parishes, has elected as its rector the Rev. W. C. Rodgers, D. D., President of St. Stephen's College, Annandale, N. Y. Dr. Rodgers has been in residence at St. David's for several months during a leave of absence from college duties and has resigned the presidency and accepted the invitation of the congregation to become their rector.

In connection with the Every Member Campaign in this diocese, a General Missionary Rally Meeting, arranged especially for the Negro members of the Episcopal Church in this diocese, was held on Sunday afternoon, March 23d, at Phillips Brooks Memorial Chapel (the Rev. E. C. Young, Vicar). The speakers were Bishop Garland, Bishop Demby, Suffragan for the Negro work in Arkansas and the Province of the Southwest, and the Rev. Dr. Patton, of the American Church Institute. The chapel was uncomfortably crowded, and the addresses were most appropriate and instructive.

The Rev. Thomas S. Cline has returned to this country and has resumed the active duties of rector of Grace Church, Mt. Airy, after nearly two years absence with the A. E. F. in France, where he did notable chaplaincy service.

THE REV. JULIUS G. BIERCK having decided to re-enter upon musical work in the Church, will be pleased to consider an appointment as Organist and Choirmaster. Please address him at 4616 Larchwood Avenue, Philadelphia.

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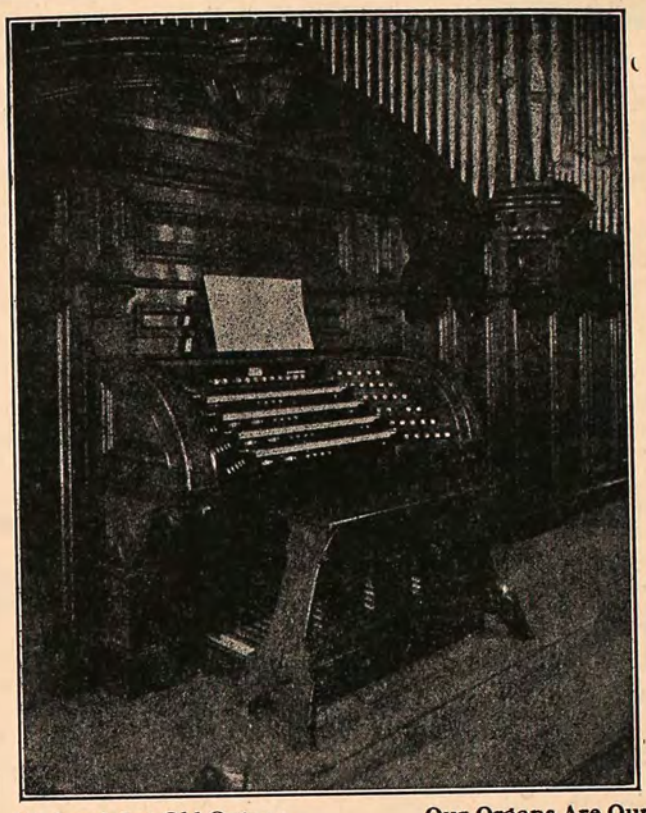

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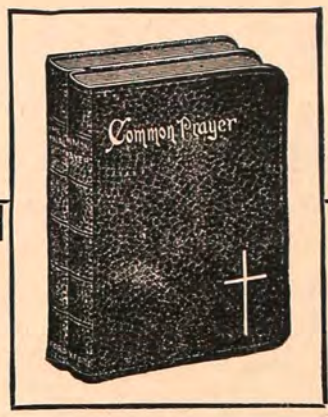

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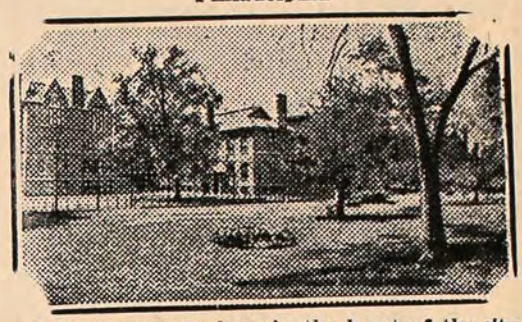

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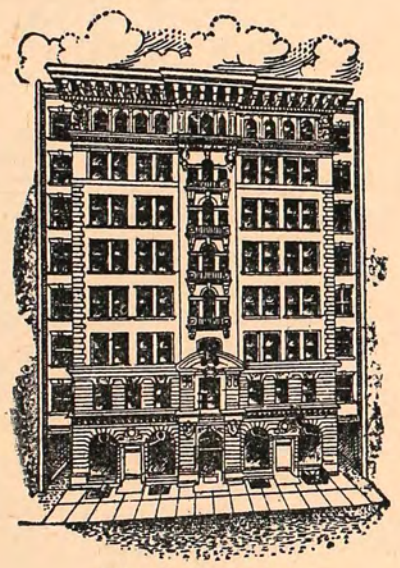

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